Miscellaneous Tracts.

Temp. Eliz. & Jac. I.

INTRODUCTION.

We have here exactly reproduced the first edition of perhaps the most celebrated puritanical work of the reign of Elizabeth: only two copies of that impression are known, and one of those, we believe, is not quite complete. It came to a second, and altogether different, impression in the middle of August, after its earliest appearance in May; but as in vol. ii, p. 393, of a "Bibliographical Account," &c., a full statement is given of the particulars belonging to the several editions of the "Anatomy of Abuses," it is hardly necessary to repeat it here.

There is no work in our language, or, perhaps, in any language, that gives so minute, and so amusing a view of the manners of all classes at the period when it was published. In 1836 a reprint was issued at Edinburgh of the *fifth* edition of 1585 (miscalled on the title-page the *third*), which is valuable not only for its general accuracy, but as it proves the number and character of the additions made by Stubbes in the course of the two years between May 1583 and October 1585: our first edition is, however, a curiosity from its rarity, and on account of the remarkable passages, and even chapters, it contains, which the author thought fit first to insert, and afterwards to exclude.

We hear of Stubbes as a writer only between 1580 and 1593;

and we may presume, from various circumstances, that he was carried off by the plague, which raged in 1592, and did not abate until the winter of the succeeding year: he had then returned to London, after a journey he had made into the country, some particulars of which he lived to publish in a unique volume, called "A Motive to Good Works," now before us.

We have been so desirous of preserving every word and letter of the original edition of "The Anatomy of Abuses," that we have even inserted the Author's list of *errata*, as it stands in a peculiar form upon his last page. We have not even altered the original references, and in a few instances we have given the trifling mistakes to which they refer, leaving the reader to deal with them as he thinks proper. Our reprint is literally a reproduction.

J. P. C.

THE ANATOMIE OF ABUSES:

contayning

A Discoverie, or briefe Summarie, of ſuch Notable Vices and Imperfections, as now raigne in many Chriſtian Countreyes of the Worlde, but (eſpeciallie) in a verie famous Ilande called Ailgna: Together with moſt fearefull Examples of Gods Judgementes, executed upon the wicked for the ſame, aſwell in Ailgna of late, as in other places elſewhere.

Verie godly to be read of all true Christians *everie where, but most needefull to be regarded in Englande.*

Made dialogue-wife by PHILLIP STUBBES.

Seene and allowed, according to order.

Matth. 3, ver. 2. Repent, for the kingdome of God is at hande.

Luc. 13, ver. 5. I ſay unto you (ſaith Chriſt) except you repent, you ſhall all periſh.

Printed at London, by Richard Jones. 1. Maij. 1583.

STA
PAR
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TO THE RIGHT HONORABLE, PHILLIP
Earle of Arundell: Phillip Stubbes wiſheth
helth of body & ſoule, favour of God, in-
creaſe of Godly honour, reward of laudable
vertue, and eternall felicitie in the
Heavens, by Jeſus Chriſt.

Nobilitas-Patriæ Decus.

THE Lord our God (right honorable) having by the power of his word, created Heaven and Earth, with all thinges what ſoever, for the comfort and uſe of Man, the laſt of all other (even the ſixt daye) made Man, after his owne ſimilitude and likeneſſe, that in him he might be glorified above all other creatures. And therfore, wheras in making of other thinges he uſed onely this woord, *Fiant*, be they made or let them be made, when he came to make Man, as if weare advyſing himſelfe and aſking councell at his wiſdome, he ſaid *Faciamus Hominem*, let us make Man; that is, a wonderful creature: and therfore is called in greek *Microcoſmos*, a litle world in himſelf. And truely he is no leſſe, whether we conſider his ſpirituall ſoule, or his humaine body. For what creature is theare uppon the face of the earth comparable to man, either in body or in mind? what creature hath a ſoule immortall inherent in his body, but onely Man? what creature can forſee things to come, remember things paſt, or judg of things preſent, but onely man? what creature beareth the ymage of God about him, but man? what creature is made ſo erect to

466100

behould the heavens as man? what creature may be likened to man, either in proportion of body, or gifts of the foule? And (finally) what creature hath the promiſe of the reſurrection and glorification of their bodies, and of eternall life, but onely man? Than, ſeeing the Lorde hath made man thus glorious, and preferred him in every degree before al other creatures (the angelicall creatures ſet a part) it is manifeſt he hath done it to ſome end and purpoſe, namely, that he might be glorified in him, and by him above all other his works, according to the meaſure of his integritie, excellency and perfection. And hereby we may learn that it is the will of God, that we bend all our force to the advauncing of his glorious name, the edification of his people, and the building up of his Church, which he hath redemed with the bloud of his deare Sonne.

Which thing (mee think) is notably figured foorth unto us in the 25 of Exodus, wher the Lord commaunded Moyſes to build him a tabernacle, or howſe of prayer, to this end and purpoſe (doubtles) that therin his lawe might be read, his ceremonies practiſed, ſacrifices, victimates and holocauſtes offred, and his glorious name called uppon and obeyed. To the erection wherof every one conferred ſome what, ſome bringing gold, ſome ſilver and ſome braſſe, lead and tinne; other brought ſilk, purple, ſkarlet, and other ornaments, and the meaneſt brought ſome what; namely, ſkins, heare and lyme, morter, wood, ſtone, and ſuch like. Even ſo (right honorable) would the Lord have every one to conferre ſome what, even ſuch as he hath, to the building of his ſpirituall howſe, the Church, purchaſed with the bloud of Chriſt. Wherfore ſeeing it is ſo, that every one is to further this ſpirituall building to his poſſible power, I

have rather choſen, with the ſimpleſt and meaneſt ſort, to bring, though but hayre, ſand, ſkins, lyme, morter, wood, or ſtones, than altogether to contribute nothing.

Not doubting, but that the chief Maiſter and Builder of this howſe, Chriſt Jeſus, will not diſlike, but accept of my poore contribution, no leſſe than he did of the poore wydowes mite, to whom was imputed that ſhe had caſt more in Gazophilatium Templi, into the treaſury of the Temple, than all the reſt; for what ſhe wanted in effect that ſhe ſupplyed in affect. And for that, alſo, the Lord our God committing his talents to every one, whether more or leſſe, not onely requireth of us the ſame againe ſimply, but alſo, as a ſtraight computiſt, demaundeth intereſt and gaine of every one of us: and for that not only he is a murtherer and a homicide before God who ſlayeth or killeth a man with materiall ſword, but he alſo who may prevent the ſame, and will not. And not onely he is guiltie of haynous tranſgreſſion that committeth any evill really, but alſo he that conſenteth to it, as he doth, who holdeth his peace, or he who by any means might avoid it, and either for negligence wil not, or, for feare of the world dare not. Therfore, albe it, that I have received but one poore talent, or rather the ſhadow of one, yet leaſt I might be reproved (with that unprofitable ſervaunt) for hydyng my ſmall talent in the earth, not profiting therwith at all, either myſelf or others, I have adventured the making of this litle treatiſe, (intituled The Anatomy of Abuſes) hoping that the ſame (by divyne aſſiſtance) ſhall ſomewhat conduce to the building of this ſpirituall howſe of the Lord.

And although I be one (moſt honorable Lord) that can do leaſt in this Godly courſe of life (palpable barbariſme forbidding mee ſo much as once to enter into wyſdomes

466100

ſchool), yet for that ſome will not, for feare of loſing worldly promotion (though in the meane tyme they loſe the Kingdome of Heaven), other ſome dare not for diſpleaſing the world: I ſay for theſe, and ſemblable cauſes, together with the zeale and good will I beare unto my countrey, and fervent deſire of their converſion and amendment, I have taken uponn me the contryving of this book; which God graunt may be with like plauſible alacritie received, as with paines and good will I have publiſhed it for the benefit of my cuntrey, the pleaſure of the godly and the amendment of the wicked. And I doubt not that as none but the wicked and perverſe, whoſe gawld backes are tutched, will repyne againſt mee, ſo the godly and vertuous will accept of this my labour and travaile herein, whoſe gentle favour and goodwill ſhall counterpoyſe (and farre ſurmount with mee) the maligne ſtomacks and ſtearn countenances of the other. After that I had (right honorable) fully perfected this booke, I was minded, notwithſtanding, both in regard of the ſtraungenes of the matter it intreateth of, and alſo in reſpect of the rudeneſſe of my penne, to have ſuppreſſed it for ever, for diverſe and ſundry cauſes, and never to have offred it to the viewe of the world, but, notwithſtanding, being overcome by the importunat requeſt, and infatigable deſire of my freinds, I graunted to publiſh the ſame, as you now ſee is extant.

But when I had once graunted to imprinte the ſame, I was in greatter doubt than before, fearinge to whome I might dedicate the ſame ſo rude and impoliſhed a worke. And withall I was not ignorant, how hard a thing it is in theſe daies to finde a patrone of ſuch books as this, which ſheweth to every one his ſin, and diſcovereth every mans wicked waies, which indeed the ungodly can not at any hand abyde,

but, as it were, mad-men diſgorging their ſtomacks (*cum in Authorem tum in codicem plenis buccis et dentibus pluſquam caninis rabidè feruntur*) they rage, they fume, and rayle both againſt the author and his booke. Thus (*vacillante animo*) my minde wandering too and fro, and reſting, as it weare, in extaſie of deſpaire, at laſt I called to mind your honorable Lordſhip, whoſe prayſes have pearced the ſkyes, and whoſe laudable vertues are blowen not over the realme of England onely, but even to the furtheſt coſts and parts of the world.

All whoſe vertues and condigne prayſes, if I ſhould take uppon mee to recounte, I might as well number the ſtarres of the ſky, or graſſe of the earth.

For, for godly wyſdome, and zeale to the truth, is not your good Lordſhip (without offence be it ſpoken) comparable with the beſt? For ſobrietie, affabilitie, and gentle curteſie to every one, farre excelling many.

For your great devotion and compaſſion to the poore oppreſſed, in all places famous: for godly fidelitie to your Soveraigne, love to the cuntrey, and vertues in generall, everie where moſt renowmed.

But leaſt I might obſcure your worthie commendations with my unlearned penne (lytle or no thing at all emphaticall) I will rather furceaſe than further to proceed, contenting my ſelfe rather to have given a ſhadowe of them, than to have ciphered them foorth, which indeed are both infinit and inexplicable.

In conſideration whereof, not withſtanding that my Booke be ſimpler, baſer, and meaner than that it may (without bluſhing) preſent it ſelf to your good Lordſhip (being farre unworthie of ſuch an honorable perſonage) yet, accordinge to your accuſtomed clemency, I moſt humbly beſeache your

good Lordſhip to receive the ſame into your honours patrociny and protection, accepting it as an infallible token of my faithfull heart, ſervice, and good will towardes your honourable Lordship: for proofe whereof, would God it might once come to paſſe, that if not otherwyſe, yet with my humble ſervice, I might shewe foorth the faithfull and ever willing heart I beare in breſt to your Lordeship, proteſting before Heaven and earth, that though power want, yet shall fidelitie and faithfulnes faile never.

And becauſe this my booke is ſubject (my verie good Lord) to as many reproches, tauntes and reproofes as ever was any litle book (for that few can abyde to have their ſins detected) therfore I have the greater care to commit the ſame to the guidance and defence of your honour, rather than to manie others, not onely for that God hath made your honour a lamp of light unto the world of true nobilitie and of al integritie and perfection, but alſo hath made you his ſubſtitute, or viceregent, to reforme vices, punish abuſes, and correcte ſinne.

And as in mercie he hath given you this power and authoritie, ſo hath he given you a hungrie deſire to accomplish the ſame according to his will: which zeal in your ſacred breſt the Lord increaſe for ever.

And as your Lordship knoweth, reformation of maners and amendement of lyfe was never more needfull, for was pride (the chiefeſt argument of this booke) ever ſo rype? Do not both men and women (for the moſt part) every one in generall go attyred in ſilks, velvets, damaſks, ſatins, and what not? which are attyre onely for the nobilitie and gentrie, and not for the other at anie hand? Are not unlawfull games, playes, and enterluds, and the like every

where uſed? Is not whoredome, covetouſnes, uſurie, and the like, daylie practiſed without all punishment of lawe?

But hereof I ſay no more, referring the conſideration, both of theſe and the reſt, to your godly wyſdome. Beſeaching your good Lordship to pardon my preſumption in ſpeaking thus much, for *(zelus domini huc adegit me)* the zeal of my God hath dryven me heather.

Knowledge that the Lord hath ordeined you to himſelfe, a choſen veſſell of honour, to purge his Church of theſe abuſes and corruptions, which, as in a table, are depainted and ſet foorth in this litle booke.

Thus I ceaſe to moleſt your ſacred eares any further with my rude ſpeaches, moſt humbly beſeaching your good Lordship, not onely to admit this my book into your honours patronage and defence, but alſo to perſiſt the juſt defender thereof againſt the ſwynish crew of rayling Zoilus and flowting Momus, with their complices; to whome it is eaſier to deprave all things, than to amend any thing themſelves: which if I shall perceive to be accepted of your honour, beſides that I shal not care for a thouſand others diſliking the ſame, I shall not only think my ſelf to have received a ſufficient guerdon for my paines, and shalbe therby greatly incoraged (if God permit) hereafter to take in hand ſome memorable thing to your immortall prayſe, honour and renowne; but alſo shall daylie pray to God for your good Lordship long to continue, to his good pleaſure and your harts deſire, with increaſe of godly honour, reward of laudable vertue, and eternall felicitie in the Heavens by Jeſus Chriſt.

Columna gloriæ vertus.

Your Honors to commaund,

PHILLIP Stubbes.

A PREFACE
to the Reader.

I THOUGHT it convenient (good reader, who ſoever thou art that ſhalt read theſe my poore laboures) to admoniſh thee (leaſt haply thou mighteſt take my woords otherwiſe than I meant them) of this one thing: that wheras in the proceſſe of this my booke, I have intreated of certen exercyſes uſually practiſed amongeſt us, as namely of playes and enterludes, of dauncing, gaming and ſuch other like, I would not have thee ſo to take mee, as though my ſpeaches tended to the overthrowe and utter diſliking of all kynd of exercyſes in generall: that is nothing my ſimple meaning. But the particulare abuſes which are crept into every one of theſe ſeverall exercyſes is the onely thing which I think worthie of reprehenſion.

For otherwiſe (all abuſes cut away) who ſeeth not that ſome kind of playes, tragedies and enterludes, in their own nature are not onely of great ancientie, but alſo very honeſt and very commendable exercyſes, being uſed and practiſed in moſt Chriſtian common weales, as which containe matter (ſuch they may be) both of doctrine, erudition, good example, and wholſome inſtruction; and may be uſed, in tyme and place convenient, as conducible to example of life and reformation of maners. For ſuch is our groſſe and dull nature, that what thing we ſee oppoſite

before our eyes, do pearce further and printe deeper in our harts and minds, than that thing which is hard onely with the eares, as Horace, the hethen poet, can witneſſe: *Segnius irritant animum dimiſſa per aures, quam quæ ſunt hominum oculis objecta.* So that when honeſt and chaſt playes, tragedies and enterluds are uſed to theſe ends, for the godly recreation of the mind, for the good example of life, for the avoyding of that which is evill, and learning of that which is good, than are they very tollerable exercyſes. But being uſed (as now commonly they be) to the prophanation of the Lord his ſabaoth, to the alluring and invegling of the people from the bleſſed word of God preached to theaters and unclean aſſemblies, to ydlenes, unthriftines, whordome, wantonnes, drunkennes, and what not; and which is more, when they are uſed to this end, to maintaine a great ſort of ydle perſons, doing nothing but playing and loytring, having their lyvings of the ſweat of other mens browes, much like unto dronets devouring the ſweet honie of the poore labouring bees, than are they exercyſes (at no hand) ſufferable.

But being uſed to the ends that I have ſaid, they are not to be diſliked of any ſober and wiſe Chriſtian.

And as concerning dauncing, I wold not have thee (good reader) to think that I condemne the exercyſe it ſelf altogether; for I know the wiſeſt ſages, and the godlieſt fathers and patriarches that ever lived, have now and than uſed the ſame, as David, Salomon, and many others: but my woords doo touch and concerne the abuſes thereof onely. As being uſed uppon the ſabaoth day, from morning untill night, in publique aſſemblies and frequencies of people, men and women together, with pyping, flating, dromming,

and ſuch like inticements to wantonneſſe and ſin, together with their leapinges, ſkippings, and other unchaſt geſtures, not a few: being uſed, or rather abuſed, in this ſort, I utterly diſcommend it.

But uppon the other ſide, being uſed in a mans privat-chamber, or howſe, for his godly ſolace and recreation in the feare of God; or otherwiſe abroad, with reſpect had to the time, place and perſons, it is in no reſpect to be diſalowed.

And wheras I ſpeake of gaming, my meaning is not that it is an exerciſe altogether unlawful. For I know that one Chriſtian may play with another at any kind of godly, honeſt, civile game, or exerciſe, for the mutuall recreation one of the other, ſo that they be not inflamed with coveytouſnes, or deſire of unlawfull gaine; for the commaundment ſaith, thou ſhalt not covet: wherfore, if any be voide of theſe affections, playing rather for his godly recreation, than for deſire of filthie lucre, he may uſe the ſame in the feare of God: yet ſo as the uſe therof be not a let or hinderance unto him to any other godly exploit.

But if a man make (as it weare) an occupation of it, ſpending both his tyme and goods therein, frequenting gaming houſes, bowling allyes, and ſuch other places, for greedineſſe of lucre, to him it is an exerciſe altogether diſcommendable and unlawfull. Wherfore, as theſe be exercyſes lawfull to them that know how to uſe them in the feare of God, ſo are they practiſes at no hand ſufferable to them that abuſe them, as I have ſhewed. But take away the abuſes, the thinges in themſelves are not evill, being uſed as inſtruments to godlynes, not made as ſpurres unto vice. There is nothing ſo good but it may be abuſed, yet

becauſe of the abuſes, I am not ſo ſtrict that I wold have the things themſelves remooved, no more than I wold meat and drinke, becauſe it is abuſed, utterly to be taken away.

And wheras alſo I have ſpoken of the exceſſe in apparell, and of the abuſe of the ſame, as wel in men as in women generally, I wold not be ſo underſtood, as though my ſpeaches extended to any, either noble, honorable, or worſhipful; for I am farre from once thinking that any kind of ſumptuous or gorgeous attire is not to be worn of any of them, as I ſuppoſe them rather ornaments in them, than otherwiſe.

And that they both may, and, for ſome reſpects ought, to were ſuch attire (their birthes, callings, functions, and eſtats requiring the ſame) for cauſes in this my booke laid downe, as may appeare; and for the diſtinction of them from the inferiour ſorte it is provable, both by the Word of God, ancient writers, and common practiſe of all ages, people and nations from the beginning of the world to this day.

And therfore, when I ſpeake generally of the exceſſe of apparell, my meaning is of the inferiour ſorte onely, who for the moſt parte do farre ſurpaſſe either noble, honorable, or worſhipfull, ruffling in ſilks, velvets, ſatens, damaſks, taffeties, gold, ſilver, and what not, with their ſwoords, daggers, and rapiers guilte and reguilte, burniſhed, and coſtly engraven, with al things els that any noble, honorable, or worſhipfull man doth, or may weare, ſo as the one cannot eaſily be diſcerned from the other.

Theſe be the abuſes that I ſpeake of, theſe be the evills that I lament, and theſe be the perſons that my words doo concerne, as the tenure of my Booke, conſideratly wayed, to any indifferent reader doth purport.

This much I thought good (gentle Reader) to informe

thee of, for thy better inſtruction, as well in theſe few points, as in all other the like, wherſoever they ſhall chaunce to occurre in my booke; beſeaching thee to conſtrue al things to the beſt, to beare with the rudenes therof, and to give the ſame thy good-woord and gentle acceptaunce. And thus in the Lord I bid thee farewell.

Thyne to uſe in the Lord,

PHILLIP Stubbes.

PHILLIPPUS STUBEUS

candido lectori.

Offendit nimia te garrulitate libellus
fortè meus, Lector miror id ipſe nihil.
Obſitus eſt etenim verborum colluvione
plusquam vandalica, rebus et inſipidis.
Quare ſi ſapias operam ne perdito poſt hac
noſtra legendo, legas utiliora, vale.

Idem in Zoilum.

Zoile cum tanta rabia exardeſcis in omnes,
non aliter rabidus, quam ſolet ipſe canis:
Dente Theonino rodens alios, calamoque,
inceſſens hos, qui nil nocuere tibi:
Vipeream in cunctos vibrans O Zoile linguam,
linguam quam inficiunt toxica dira tuam:
Cum Debacchandi finis fit Zoile nullus,
hora quieta tibi nullaque prætereat:
Cum tumeas veluti ventroſus Zoile buſo,
demiror medius quod minus ipſe crepes.

Aliud in eundem.

Dæmones ad tetrum deſcendat Zoilus antrum,
hunc lacerent furiæ, Cerberus ore voret.
Imprecor at miſero quid pœnas, cui ſatis intus?
dæmona circumfert pectore namque ſuo.

Ejuſdem aliud.

Si tibi prolixus nimium liber iſte videtur
pauca legas, poterit ſic liber eſſe brevis.

A. D. IN COMMENDATION OF THE AUTHOR AND HIS BOOKE.

If mortall-man may challenge prayſe
For any thing done in this lyfe,
Than may our Stubbes, at all aſſayes,
Injoy the fame withouten ſtryfe:
Not onely for his godly zeale,
And Chriſtian life accordinglie,
But alſo for this booke in ſale,
Heare preſent, now before thine eye.
Herein the abuſes of theſe dayes,
As in a glaſſe thou mayeſt behold:
Oh! buy it than; hear what he ſayes,
And give him thankes an hundred fold.

I. F. IN COMMENDATION OF THE AUTHOR AND HIS BOOKE.

Shall men prophane, who toyes have writ,
And wanton pamphlets ſtore,
Which onely tend to nooriſh vice,
And wickednes the more,
Deſerve their praiſe, and for the fame
Accepted be of all,
And ſhall not this our author than
Receive the lawrell pall?
Who for goodwill in facred breſt
He beares to native foyle,
Hath publiſhed this godly booke
With mickle payne and toyle.

Wherein, as in a mirrour pure,
Thou mayeſt behold and ſee
The vices of the world diſplayed
Apparent to thy eye.
He flattereth none, as moſt men do,
In hope to gaine a price;
But ſhewes to all their wickedneſſe,
And Gods divyne juſtice.
A godlyer booke was never made,
Nor meeter for theſe dayes:
Oh! read it than, thank God for it;
Let th' Autor have his praiſe.

THE AUTHOR AND HIS BOOKE.

NOW having made thee, feelie booke,
and brought thee to this frame,
Full loth I am to publiſh thee,
leſt thou impaire my name.

The Booke.

Why ſo, good maiſter? what's the cauſe
why you ſo loth ſhould be
To ſend me foorth into the world,
my fortune for to trye?

The Author.

This is the cauſe; for that I know
the wicked thou wilt move;
And eke becauſe thy ignorance
is ſuch as none can love.

The Booke.

I doubt not but all godly men
will love and like mee well;
And for the other I care not,
in pride although they ſwell.

The Author.

Thou art alſo no leſſe in thrall,
and ſubject every way
To Momus and to Zoilus crew,
who'le dayly at thee bay.

The Booke.

Though Momus rage and Zoilus carpe,
I feare them not at all;
The Lord my God, in whom I truſt,
ſhall ſoone cauſe them to fall.

The Author.

Well, ſith thou wouldeſt ſo faine be gone,
I can thee not withhold;
Adieu, therfore; God be thy ſpeade,
And bleſſe thee a hundred fold.

The Booke.

And you alſo, good maiſter mine,
God bleſſe you with his grace;
Preſerve you ſtill, and graunt to you
In Heaven a dwelling place.

THE ANATOMIE OF THE ABUSES IN AILGNA.

THE INTERLOCUTORS, OR SPEAKERS.

Spudeus, Philoponus.

GOD geve you good morrow, Maiſter Philoponus.

Philo. And you alſo, good brother Spudeus.

Spud. I am glad to ſee you in good health, for it was bruted abroad every where in our countrey (by reaſon of your diſcontinuance, I thinke) that you were dead long agoe. Flying fame oftentimes lyeth.

Philo. In deede, I have ſpent ſome tyme abroad, els where than in my native countrey (I muſt needs confeſſe), but how falſe that report is (by whom ſoever it was firſt rumored, or how farre ſo ever it be diſperſed) your preſent eyes can witneſſe.

Spud. I pray you, what courſe of lyfe have you lead in your longe abſence foorth of your owne country?

Philo. Truely (brother) I have lead the life of a poore travayler in a certaine famous ilande, once named *Ainabla*, after *Ainatirb*, but now preſently called *Ailgna*, wherin I have lived theſe ſeven winters and more, travailing from place to place, even all the land over indifferently. The place where the Authour hath travayled.

Spud. That was to your no litle charges, I am ſure.

Philo. It was ſo, but what than? I thank God I have

Travailing chargeable.

atchieved it, and by his dyvine aſſiſtance proſperouſly accompliſhed it, his glorious name (worthie of all magnificence) bee eternally prayſed therefore.

Spud. And to what ende did you take in hand this great travayle? if I may be ſo bould as to aſke.

The causes that moved the Author to take this travaile in hand.

Philo. Truely, to ſee faſhions, to acquainte myſelfe with the natures, qualities, properties, and conditions of all men, to breake my ſelfe to the world, to learne nurture, good demeanour, and cyvill behaviour; to ſee the goodly ſituation of citties, townes, and countryes, with their proſpects and commodities; and finally to learne the ſtate of all thinges in generall: all which I could never have learned in one place. For who ſo ſitteth at home, ever commorante or abiding in one place, knoweth nothinge in reſpecte of him that travayleth abroade: and hee that knoweth nothing is like a brute beaſte; but hee that knoweth all thinges (which thinge none doeth but God alone) hee is a God amongſt men. And ſeeing there is a perfection in knowledge as in every thing els, every man ought to deſire that perfection; for in my judgement there is as much difference (almoſt) betwixt a man that hath travayled much, and him that hath dwelt ever in one place, (in reſpect of knowledge and ſcience of things) as is between a man lyvinge, and one dead in grave; and therfore I have had a great felicytie in travayling abroade.

The difference betwixt a man that hath travayled, and a man that hath not.

Spud. Seing that by divyne providence we are heare met together, let us (untill we come to the end of our purpoſed jorney) uſe ſome conference of the ſtate of the world now at this daie, as well to recreate our minds, as to cut of the tedyouſnes of oure jorneye.

Philo. I am very well contente ſo to doe, being not a litle

glad of your good companie; for *comes facundus in via, pro vehiculo eſt*, a good companion too travayle withall is inſteade of a wagon or chariot. For as the one doth eaſe the painfulnes of the way, ſo doth the other alleviat the yrkſomnes of the journey intended. The benefite of a good companion to travayle withall.

Spud. But before I enter combat with you (becauſe I am a country man, rude and unlearned, and you, a cyvilian indued with great wiſdome, knowledge, and experience,) I moſt humbly beſeech you that you wyl not be offended with me, though I talke with you ſomwhat groſly, without eyther poliſhed wordes, or fyled ſpeeches, which your wiſdom doth require, and my inſufficiencie and inabylitie is not of power to affoorde. A request to avoid offence.

Phil. Your ſpeeches (I put you out of doubt) ſhall not be offenſive to mee, if they be not offenſive to God firſt.

Spud. I pray you what maner of countrey is that Ailgna, where you ſay you have travailed ſo much?

Philo. A pleaſant and famous iland, immured about by the ſea, as it were with a wall, wherein the aire is verie temperate, the ground fertile, and abounding with all things, either neceſſary to man or needefull for beaſt. Ailgna a goodly cuntry.

Spud. What kinde of people are they that inhabite there?

Philo. A ſtrong kinde of people, audacious, bold, puiſſant, and heroycal; of great magnanimitie, valiauncie, and prowes, of an incomparable feature, of an excellente complexion, and in all humanitie inferiour to none under the ſunne. The people of Ailgna.

Spud. This people, whome God hath thus bleſſed, muſt needes bee a very godly people, eyther els they be meere ingrate to God, the author of all grace, and of theſe their bleſſinges eſpecially.

The lives of the people of Ailgna.

Philo. It greeveth me to remember their lives, or to make mention of their wayes; for, notwithſtanding that the Lorde hath bleſſed that lande with the knowledge of his truth above all other landes in the woride, yet is there not a people more abrupte, wicked, or perverſe, living upon the face of the earth.

Spud. From whence ſpring all theſe evills in man? for we ſee everie one is inclined to ſin naturally, and there is no fleſh which liveth and ſinneth not.

From whence all evilles spring in man.

Philo. All wickednes, miſchiefe, and ſinne (doubte you not, brother *Spud.*) ſpringeth of our auncient enemie the devill, the inveterate corruption of our nature, and the inteſtine malice of our owne hearts, as from the originals of all uncleannes and impuritie whatſoever. But we are now newe creatures, and adoptive children, created in Chriſt Jeſus to doe good woorkes, which God hath prepared us to walke in. Wherefore wee ought to have no fellowſhip with the workes of darkneſſe, but to put on the armour of light, Chriſt Jeſus, to walke in the newneſſe of life, and to worke our ſalvation in feare and trembling, as the apoſtle ſaith; and our Saviour Chriſt biddeth us ſo work as our workes may glorifie our heavenlye Father. But (alas!) the contrarie is moſt true; for there is no ſinne that was ever broached in any age, which floriſheth not nowe. And therfore the feareſull daie of the Lord cannot be farre of; at which day all the world ſhall ſtand in flaſhing fier, and then ſhall Chriſt our Saviour come marching in the clowdes of heaven, with his taratantara ſounding in each mans eare, Ariſe you dead, and come to judgement! and than ſhall the Lord reward every man after his own workes. But how little this is eſteemed of, and how ſmally regarded, to conſider it greeveth me to the very harte, and there is almoſt no life in mee.

We ought to have no dealing with the workes of the flesh.

The day of dome not regarded.

Spud. It is but a follie to greeve at them who forowe not for them ſelves. Let them ſinck in their owne ſinne: lyve well your ſelfe, and you ſhall not anſweare for them, nor they for you. Is it not written, *unuſquiſque portabit ſuum onus?* Every one ſhall beare his owne burden. *Anima quæ peccaverit, ipſa morietur:* the ſoule that ſinneth ſhall dy. Wherfore furceaſe to ſorow or greeve any more for them, for they are ſuch as the Lord hath caſt of[f] into a reprobat ſence, and prejudicat opinion, and preordinat to deſtruction, that his power, his glorie, and juſtice may appeare to all the world.

Every man must answer for him selfe.

Philo. Oh, brother! ther is no Chriſtian man in whoſe hart ſhineth *ſcintillula aliqua pietatis*, any ſparke of God his grace, which will not greeve to ſee his brethren and ſiſters in the Lord, members of the ſame body, coheyres, of the ſame kingdom, and purchaſed with one and the ſame ineſtimable price of Chriſt his bloud, to runne thus deſperatlie into the gulphe of deſtruction and laberinth of perdition. If the leaſt and meaneſt member of the whole body be hurt, wounded, cicatriced, or bruſed, doth not the hart and everie member of thy body feele the anguiſh and paine of the grieved parte, ſeking and endevouring them ſelves, every one in his office and calling, to repaire the ſame, and never joying untill that he reſtored again to his former integritie and perfection? Which thinge, in the balance of Chriſtian charity, conſideratly weighed, may moove any good man to mourn for their defection, and to aſſay by all poſſible means to reduce them home again, that their ſoules maie be ſaved in the daye of the Lord. And the apoſtle commandeth us, that we be (*alter alterius emolumento*) an ayde and helpe one to an other. And that we do good to all men, *dum*

The mutual harmonie of one member with an other.

tempus habemus, whyleſt we have tyme. To weepe with them that weepe, to mourne with them that mourne, and to be of like affection one towardes an other. And common reaſon advertiſeth us, that wee are not borne for our ſelves onelie; for *ortus noſtri partem patria, partem amici, partem parentes vendicant:* our country challengeth a part of our byrth, our brethren and frendes require an other parte, and our parentes (and that *optimo jure*) doe vendicate a third parte: wherefore I will aſſay to doe them good (if I can) in diſcovering their abuſes, and laying open their inormities, that they, ſeeing the greevouſnes of their maladies, and daunger of theyr diſeaſes, may in time ſeeke to the true phiſition and expert chirurgion of their ſoules, Chriſt Jeſus, of whome onele commeth all health and grace, and ſo eternally be ſaved.

No man born for himselfe.

Spud. Seeing that ſo many and ſo haynous ſinnes do raigne and rage in Ailgna, as your words import, and which moove you to ſuch inteſtine ſorrowe and griefe of minde, I pray you deſcribe unto me more perticularly ſome of thoſe capitall crimes, and chiefe abuſes which are there frequented, and which diſhonour the majeſtie of God the moſt, as you ſuppoſe.

A particular deſcription of Pride, the principall Abuſe; and how manifold it is in Ailgna.

Philoponus.

You do well to requeſt me to cipher foorth unto you parte of thoſe great abuſes (and cardinall vices) uſed in

Ailgna, for no man in anie catalogue, how prolixe foever, is able to comprehend the fumme of all abufes there in practife. And whereas you would have mee to fpeake of thofe capitall or chiefe abufes, which are both deadly in their owne nature, and which offende the majeftie of God moft, mee thinke you fhake hands with the fworne enemies of God, the Papiftes, who fay there are two kindes of finne, the one veniall, the other lethall or deadly. But you muft underftand that there is not the leaft finne, that is committed, eyther in thought, woorde or deede (yea, *Væ univerfæ juftitiæ noftræ, fi remota mifericordia judicetur*! Wo be to all our rigteoufnes, if, mercy put away, they fhould bee judged) but it is damnable, *dempta mifericordia Dei*, if the mercie of God be not extended. And againe; there is no finne fo greevous, which the grace and mercy of God is not able to countervaile withal, and if it bee his pleafure to blot it out for ever. So that you fee now, there is no finn fo venial, but if the mercie of God be not ftretched out, it is damnable; nor yet anie finne fo mortall, which by the grace and mercie of God may not be done away. And therfore as we are not to prefume of the one, fo we are not to defpaire of the other. But to returne againe to the fatisfying of your requeft. The greateft abufe, which both offendeth God moft, and is there not a little advaunced, is the execrable finne of pride, and exceffe in apparell, which is there fo ripe, as the filthie fruits thereof have long fince prefented themfelves before the throne of the majeftie of God, calling and crying for vengeance day and nighte inceffantly.

The number of abuses infinite.

All sinne in its owne nature is mortall.

The greatest abuse which offendeth God most is pride.

Spud. Wherfore have you intended to fpeak of pride the firft of all, geving unto it the firft place in your tractation?

Becauſe it is evill in it ſelfe, and the efficiente cauſe of evill, or for ſome other purpoſe?

Pride the begyning of all evill.

Philo. For no other cauſe but for that I thinke it to bee not onely euill and damnable in its owne nature, but alſo the verie efficient cauſe of all evills. And therfore the wiſe man was bolde to call it *Initium omnium malorum*, the beginning and welſpring of al evils. For as from the roote all natural thinges doe grow, and take their beginning, ſo from the curſed roote of peſtiferous pride do all other evilles ſproute, and thereof are ingenerate. Therfore may pride be called not improperly, *Matercula et origo omnium vitiorum*, the mother and nurſe of al miſchief: for what thyng ſo haynous, what crime ſo flagitious, what deed ſo perillous, what attempt ſo venterous, what enterpriſe ſo pernitious, or what thing ſo offenſive to God or hurtful to man in all the world, which man (of himſelfe a very Sathanas), to maintain his pride withall, wil not willingly atchieve? hereof wee have too muche experience everye day, more is the pittie.

Eccles. 10.

What is it but pride dares attempt it.

Spud. How manyfold is this ſin of pride, whereby the glorie of God is defaced, and his majeſtie ſo greevouſly offended!

Philo. Pride is tripartite; namely, the pryde of the hart, the pride of the mouth, and the pryde of apparell, which (unles I bee deceived) offendeth God more then the other two. For as the pride of the heart and mouth is not oppoſite to the eye, nor viſible to the ſight, and therefor intice not others to vanitie and ſin (notwithſtanding they bee greevous ſinnes in the ſight of God) ſo the pride of apparel, remaining in ſight, as an exemplarie of evill, induceth the whole man to wickednes and ſinne.

Pride is threefold: pride of the hart, pride of the mouth, and pride of apparell.

Spud. How is the pride of the hart committed?

Philo. Pride of the hart is perpetrate when as a man lifting him ſelfe on highe, thinketh of himſelf above that which he is of himſelfe, dreaming a perfection of himſelfe, when he is nothing leſſe; and in reſpect of himſelfe contemneth, vilifieth, and reproacheth all men, thinking none comparable to him ſelfe, whoſe righteouſnes, notwithſtanding, is like to the polluted cloth of a menſtruous woman. Therfore the pryde of the heart may bee ſaide too bee a rebellious elation, or lyftynge uppe of the mynde agaynſte the lawe of God, attrybutynge and aſcrybynge that unto himſelfe whiche is proper to God onely. And although it bee the Lorde, *Qui operatur in nobis velle et poſſe*, who worketh in us both the wil and power to do good, *ne gloriatur omnis caro*, leaſte anie fleſhe ſhould boaſte of his owne power and ſtrength, yet pride, with his coſin germayn Philautia, which is ſelfe love, perſwadeth him that he hath neede of no mans helpe but his owne; that he ſtandeth by his own proper ſtrength and power, and by no mans els, and that he is al in all; yea, ſo perfect and good as no more can be exacted of hym.

What pride of the hart is.

Philautia.

Spud. How is pride of wordes, or pride of mouth, committed?

Philo. Pride of mouth, or of wordes, is when we boaſt, bragge, or glorie, eyther of ourſelves, our kinred, conſanguynitie, byrth, parentage, and ſuche like: or when we extol our ſelves for any vertue, ſanctimonie of lyfe, ſincerytie of godlynes, which eyther is in us, or which we pretend to be in us. In this kinde of pride (as in the other) almoſt every one offendeth; for ſhal you not have all (in a maner) boaſt and vaunt themſelves of their auncetors and progenitors? Saying and crying with open mouth, I am a

How pride of wordes or of mouth is committed.

gentleman, I am worſhipful, I am honouroble, I am noble, and I can not tell what: my father was this, my father was that: I am come of this houſe, and I am come of that. Wheras, dame Nature bryngeth us all into the worlde after one ſorte, and receiveth all againe into the wombe of our mother, I meane the bowelles of the earth, al in one and the ſame order and manner, without any difference or diverſitie at all; wherof more hereafter ſhalbe ſpoken.

Spud. How is pride of apparell committed?

How pride of apparel is perpetrate and committed.

Philo. By wearyng of apparell more gorgeous, ſumptuous, and precious than our ſtate, callyng, or condition of lyfe requireth; wherby we are puffed up into pride, and inforced to thinke of our ſelves more than we ought, beyng but vile earth, and miſerable ſinners. And this ſinne of apparell (as I have ſayde before) hurteth more then the other two; for the ſinne of the heart hurteth none but the author in whom it breedeth, ſo long as it burſteth not foorth into exteriour action: and the pride of the mouth (whiche conſiſteth, as I have ſayd, in oſtenting and braggyng of ſome ſingular vertue, eyther in himſelfe or ſome other of his kinred, and which he arrogateth to himſelfe (by hereditarie poſſeſſion or lineall diſſent) though it be meere ungodly in it owne nature; yet it is not permanent (for wordes fly into the aire, not leaving any print or character behinde them to offend the eyes) but this ſinne of exceſſe of apparelle remayneth as an example of evyll before our eyes, and as a provocative to ſinne, as experience daylye ſheweth.

A decorum to be observed.

Spud. Would you not have men to obſerve a decencie, a comlineſſe, and a decorum in their uſuall attyre? Doeth not the worde of God commaund us to do all things *decenter et ſecundum ordinem civilem*, decently and after a cyvile maner?

Philo. I would wiſh that a decencie, a comly order, and, as you ſay, a decorum were obſerved, as well in attyre as in all things els: but would God the contrarie were not true; for moſt of our novell inventions and new fangled faſhions rather deforme us then adorne us, diſguiſe us then become us, makyng us rather to reſemble ſavadge beaſtes and ſtearne monſters, then continent, ſober, and chaſte Chriſtians.

Our apparell rather deformeth than adorneth us.

Spud. Hathe this contagious infection of pride in apparell infected and poyſoned any other countrey beſide Ailgna, ſuppoſe you?

Philo. No doubt but this poyſon hath ſhed foorth his influence, and powred foorth his ſtinking dregges over all the face of the earth; but yet I am ſure there is not any people under the zodiacke of heaven, how clowniſh, rurall, or brutiſh ſoever, that is ſo poiſoned with this arſnecke of pride, or hath drunke ſo deepe of the dregges of this cup as Ailgna hath; with griefe of conſcience I ſpeake it, with ſorow I ſee it, and with teares I lament it.

Spud. But I have heard them ſaye that other nations paſſe them for exquiſite bravery in apparell: as the Italians, the Athenians, the Spaniards, the Cáldeans, Helvetians, Zuitzers, Venetians, Muſcovians, and ſuch lyke: now, whither this be true or not I greatly deſire to knowe.

No cuntrey so drunken with pride as Ailgna.

Philo. This is but a viſour, or cloke, to hide their ſodometrie withall; onelye ſpoken, not prooved; forged in the deceiptfull mint of their owne braynes; for (if credit may be given to ancient writers) the Egyptians are ſaid never to have changed their faſhion, or altered the forme of their firſt attire from the beginning to this day: as Jacobus Stuperius, *lib. de diverſis noſtræ ætatis habilibus*, pag. 16, affirmeth. The Grecians are ſaide to uſe but one kynde of apparell without

any chaunge: that is, to wit, a longe gowne reaching downe to the grounde.

The Germaynes are thought to be ſo preciſe in obſerving one uniforme faſhion in apparell, as they have never receeded from their firſt origina; as the ſaid Stuperius ſayth in theſe wordes: *Non enim mores leviter mutare vetuſtas, Germanus unquam conſuevit incola:* whiche in Englyſh verſe is thus muche in effect:

The Germayne people never uſe
lightly to chop and chaunge
Their cuſtomes olde, or els attyre,
wherin abroade they range.

The Muſcovians, Athenians, Italians, Braſilians, Affricans, Aſianes, Cantabrians, Hungarians, Ethiopians, or els what nation ſoever under the ſunne, are ſo farre behinde the people of Ailgna in exquiſitneſſe of apparell, as in effect they eſteeme it litle or nothyng at all, ſo it repell the colde and cover their ſhame; yea, ſome of them are ſo ſmally addicted therto, that, ſetting apart all honeſtie and ſhame, they go cleane naked. Other ſome meanly apparelled, ſome in beaſts ſkinnes, ſome in haire, and what ever they can get: ſome in one thing, ſome in another, nothing regarding eyther hoſen, ſhoes, bands, ruffes, ſhirts, or any thing els. And the civileſt nations that are bee ſo farre eſtraunged from the pride of apparell, that they eſteme him as bravelye attyred that is clothed in our carzies, frizes, ruggs, and other kinds of cloth, as we do him that is clad all over in ſilkes, velvets, ſatens, damaſks, grograins, taffeties, and ſuch like. So that herby you ſee that they ſpeak untruly, that ſay that other nations exceede them

in braverie of apparell. For it is manifeſt that all other nations under the ſun, how ſtrange, how new, how fine, or how comly ſoever they think their faſhions to be, when they be compared with the dyverſe faſhions and ſundrie formes of apparell in Ailgna, are moſt unhandſome, brutiſh, and monſtrouſe. And herby it appeareth that no people in the world is ſo curiouſe in new fangles as they of Ailgna be. But graunte it were ſo, and admit that others excelled them (which is falſe), ſhall we do evill becauſe they do ſo? ſhall their wickedneſſe excuſe us of ſinne, if we commit the like and worſe? ſhall not the foule that ſinneth dye? Wherfore let us not ſinne of preſumption with the multitude, becauſe they do ſo, leaſt we be plagued with them becauſe we doe the like. Moreover, thoſe cuntreyes are rich and welthie of them ſelves, abounding with all kind of precioufe ornaments and riche attyre, as ſilks, velvets, ſatens, damaſks, farcenet, taffetie, chamlet, and ſuch like (for al theſe are made in thoſe foraine cuntreyes), and therfore if they weare them they are not muche to be blamed, as not having anie other kind of cloathing to cover themſelves withall. So if wee would contente ourſelves with ſuch kinde of attire as our owne countrey doeth miniſter unto us, it were much tollerable. But wee are ſo furpriſed in pride, that if it come not from beyond the ſeas, it is not worth a ſtraw. And thus we impoveriſh our ſelves in buying their trifling merchandizes, more pleſant than neceſſarie, and inrich them, who rather laugh at us in their ſleeves than otherwiſe, to ſee our great follie in affecting of trifles, and departing with good merchandizes for it. And howe litle they eſteeme of ſilkes, velvets, ſatens, damaſks, and ſuch like, wee may eaſely ſee, in that they ſell them to us for wolles, frizes, ruggs, carzies,

Other countreyes not to be blamed though they go in silkes, velvets, and why.

Other countries esteme not so muche silkes, velvets, as we do.

and the lyke, whiche they coulde never doe if they eſteemed of them as much as we doe. So that you ſee they are forced of neceſſytye to weare ſuch riche attyre, wanting other things (whereof we have ſtore) to inveſt themſelves withall. But who ſeeth not (excepte wilfullie blynde) that no neceſſitie compelleth us to weare them, having abundance of other things to attire our ſelves with, both hanſomer, warmer, and as comlie as they in everie reſpecte? But farre fetched and deare bought is good for ladyes they ſay.

Spud. Doe you thinke it not permitted to any, havinge ſtore of other neceſſary clothing, to weare ſilkes, velvets, taffeties, and other ſuche riche attyre, of what calling ſoever they be of?

Every man may weare apparel according to his callinge.

Ph. I doubt not but it is lawfull for the poteſtates, the nobilitie, the gentrie, yeomanrie, and for everye private ſubjecte els to weare attyre every one in his degree, accordinge as his calling and condition of life requireth; yet a meane is to be keept, for *omne extremum vertitur in vitium*, every extreme is turned into vice. The nobilitye (though they have ſtore of other attyre) and the gentrie (no doubte) may uſe a rich and precouſe kynd of apparell (in the feare of God) to innoble, garniſhe, and ſet forthe their byrthes, dignities, functions, and callings; but for no other reſpecte they they may not in any maner of wyſe. The majeſtrats alſo and officers in the weale publique, by what tytle ſoever they be called (accordinge to their abylities), may weare (if the prince or ſuperintendent do godly commaund) coſtlie ornaments and riche attyre, to dignifie their callings, and to demonſtrat and ſhewe forth the excelency and worthines of their offices and functions, therby to ſtrike a terroure and feare into the harts of the people to offend againſt the

The nobility may weare gorgiouse attire, and why.

Majestrats may weare sumptuouse attyre, and why.

majeſty of their callings: but yet would I wiſh that what is ſuperfluous or overmuche, either in the one or in the other, ſhold be diſtributed to the helpe of the pore members of Chriſt Jeſus, of whom an infynite number daylie do periſh thorowe want of neceſſare refection and due ſuſtentation to their bodies. And as for the privat ſubjects, it is not at any hand lawful that they ſhould weare ſilks, velvets, ſatens, damaſks, gould, ſilver, and what they liſt (though they be never ſo able to maintain it), except they, being in ſome kinde of office in the common wealth, do uſe it for the dignifying and innobling of the ſame. But now there is ſuch a confuſe mingle mangle of apparell in Ailgna, and ſuch prepoſterous exceſſe therof, as every one is permitted to flaunt it out in what apparell he luſt himſelfe, or can get by anie kind of meanes. So that it is verie hard to knowe who is noble, who is worſhipfull, who is a gentleman, who is not: for you shall have thoſe which are neither of the nobylitie, gentilitie, nor yeomanry; no, nor yet anie magiſtrat, or officer in the common welth go daylie in ſilkes, velvets, ſatens, damaſks, taffeties, and ſuch like, notwithſtanding that they be both baſe by byrthe, meane by eſtate, and ſervyle by calling. This is a great confuſion, and a generall diſorder, God be merciſull unto us!

Not lawfull for private subjectes to weare sumptuous attyre.

Hard to know a gentleman from another by apparell.

Spud. If it be not lawſull for every one to weare ſilks, velvets, ſatens, damaſks, taffeties, gold, ſilver, precioufe ſtones, and what not, wherfore did the Lord make and ordein them?

Philo. I denie not but they may be worne of them who want other things to cloth them withal, or of the nobylity, gentilytie, or magiſtery, for the cauſes abovefaid, but not of every proud fixnet indifferentlie, that have ſtore of other

Wherefore the Lord made riche ornaments.

attyre inough. And yet did not the Lord ordeane theſe riche ornaments and gorgiouſe veſtments to be worne of all men, or of anie, ſo muche as to garnish, bewtifie, and ſet forth the majeſty and glorie of this his earthly kingdome: for as cloth of gold, araſe, tapeſtrie, and ſuch other riche ornaments, pendices, and hangings in a houſe of eſtate ſerve not onely to manuall uſes and ſervile occupations, but alſo to decorate, to bewtifie, and become the houſe, and to showe the riche eſtate and glorie of the owner; ſo theſe riche ornaments, and ſumpteouſe veſtments of the earthly territory of this world, do not onelie ſerve to be worn of them, to whome it doth appertaine (as before) but alſo to shew forth the power, welth, dignity, riches, and glorie of the Lord, the author of all goodneſſe. And here in the providence and mercy of God appeareth moſt plainelye; for wher there is ſtore of other clothing, there hath he given leſſe ſtore of ſilks, velvets, ſatens, damaſks, and ſuch like: and wher there is plenty of them there is no clothing els almoſt; and thus the Lord did deale for that every cuntrey ought to contente themſelves with their owne kind of attyre; except neceſſytie force the contrarie, for than we are to uſe our libertie, in the feare of God.

Wherto riche ornamentes do serve.

Spud. I praye you, let mee intreate you to ſhewe me wherefore our apparell was given us, and by whome?

Philo. Your requeſte is both diffuſe and intricate, and more than my weake and infirme knowledge is able to comprehend; yet leaſt I might bee adjudged unwilling to doe good, I will aſſay to doe the beſt I can.

When, where, and for what cause our apparell was geven us.

When the Lord our God, a ſpiritual, intellectible underſtanding ſubſtance, incomprehenſible, immenſurable, and inacceſſible, had, by his woord and heavenly wiſdome, Chriſt

Jeſus, created and made the world and all things therin contayned, the ſixte day he created man after his own ſimilitude and likenes, in innocencie, holines, righteouſnes, and all kind of perfection, he placed him in Paradiſe tereſtrial, commaunding him to tyl and manure the ſame. Than, the devil, an old maligner of mankind, who before was an angel in heaven, and through ſin of pride in arrogating to himſelfe the ſeate and throne of Gods majeſty, caſt down into the lake of hell, envying mans glorious eſtate, which he than had loſt, came unto man in Paradiſe, and inticed him (oh, torteouſe ſerpent!) to eat of the forbidden fruite, wherof the Lorde God had forbidden him to taſt on pain of his life: notwithſtanding Adam, condeſcending to his wife her perſwaſions, or rather to the ſerpent, having buzzed his venemous ſuggeſtions into their eares, tooke of the apple and did eat, contrarie to the expreſſe commandement of his God. This done, their eyes were opened, thei ſaw their nakednes, and were not a litle ashamed; (and yet before ſin was committed, they, being both naked, were not ashamed; but ſin once committed they became uncleane, filthie, lothſome, and deformed,) and ſewed them garments of fig leaves together, to cover their shame withall. Than the Lord, pittying their miſerie and loathing their deformity, gave them pelts and felles of beaſts to make them garments withall, to the end that their shamefull parts might leſſe appeare; yet ſome are ſo braſen faced and ſo impudent that, to make the devill and his members ſport, will not ſticke to make open shew of thoſe parts which God commaundeth to be covered, nature willeth to be hid, and honeſty is ashamd once to behold or looke upon.

The fall of man by the malice of the devill.

Impudent beasts.

Spud. I gather by your words three ſpeciall poynts. Firſt,

that ſin was the cauſe why our apparell was given us; ſecondly, that God is the author and giver therof; thirdly, that it was given us to cover our ſhame withall, and not to feed the infatiable deſires of mens wanton and luxurious eies.

Philo. Your collection is very true. Than, ſeeing that our apparel was given us of God to cover our ſhame, to keep our bodies from cold, and to be as pricks in our eies to put us in mind of our miſeries, frailties, imperfections, and ſin, of our backeſlyding from the commaundements of God and obedience of the higheſt, and to excite us the rather to contrition and compunction of the ſpirit, to bewayle our miſery, and to crave mercy at the mercifull hands of God, let us be thankfull to God for them, be ſorie for our ſinnes (which weare the cauſe therof,) and uſe them to the glory of our God, and the benefyte of our bodies and ſoules, againſt the great day of the Lord appeare. But (alas) theſe good creatures which the Lord our God gave us for the reſpects before rehearſed, we have ſo perverted as now they ſerve, in ſtead of the devills nettes, to catche poore ſoules in; for every one now adaies (almoſt) covet to deck and painte their living ſepulchres, or earthly graves (their bodies I meane) with all kind of braverie, what ſoever can be deviſed, to delight the eyes of the unchaſt behoulders, wherby God is diſhonored, offence is encreaſed, and much ſinne daylie committed, as in further diſcourſe ſhall plainly appeare.

Wherfor our apparell was geven us.

Mens bodies living ſepulchres.

Spud. Did the Lord cloth our firſt parents in leather, as not having any thing more precioufe to attyre them withall, or for that it might be a permanent rule, or patern, unto us (his poſterity) for ever, wherafter we are of force to make all our garments, ſo as it is not now lawfull to go in richer arraye, without offendinge his majeſtie?

Philo. Although the Lord did not cloth them ſo meanly, for that he had nothing els more precioufe to attyre them withall, (for *Domini eſt terra, et plenitudo ejus*, the earth is the Lords and the fulneſſe therof, faith the Lord by his pſalmiſt; and by his prophet, Gold is myne, ſilver is myne, and all the riches of the world is my own,) yet, no doubt, but he would that this their meane and baſe attyre ſhould be as a rule, or pedagogie, unto us, to teach us that we ought rather to walke meanelye and ſimplye, than gorgiouſly or pompouſly; rather ſerving preſent neceſſitye, than regarding the wanton appetits of our laſciviouſe mindes. Not withſtandinge, I ſuppoſe not that his heavenlye majeſty would that thoſe garments of lether ſhould ſtand as a rule or pattern of neceſſytie unto us, wherafter we ſhold be bound to ſhape all our apparell for ever, or els greevouſlye to offende; but yet by this we may ſee his bleſſed will is, that we ſhould rather go an ace beneth our degree, than a jote above. And that any ſimple covering pleaſeth the godly, ſo that it repell the colde and cover the ſhame, it is more than manifeſt, as well by the legends both of prophane hiſtoryographers, chronologers, and other writers, as alſo by the cenſures, examples, and lyves of all godly ſince the beginning of the world. And if the Lord would not that the attyre of Adam ſhould have beene a ſigne or patterne of mediocritie unto us, he both in mercy would and, in his almighty power, could have inveſted them in ſilks, velvets, ſatens, grograins, gold, ſilver, and what not. But the Lord our God foreſawe that if he had clothed man in rich and gorgiouſe attyre (ſuch is our proclyvitye to ſinne) he wold have bene proude therof, as we ſee it is come to paſſe at this day (God amend it), and therby purchaſe to himſelfe, his body and ſoule, eternall damnation.

In our apparell we ought rather to obey neceſſity than to feed vanity.

Adam his mean kind of attire was a ſign of mediocrity unto us in our apparell.

Spud. Than, it ſeemeth a thinge materiall, and of great importance, that we reſemble our firſt parents in auſterity and ſimplicity of apparell, ſo much as may be poſſible, doth it not?

No religion reposed in apparell.

Philo. I put no religion in goinge, or not goinge, in the like ſimple attyre of our parents Adam and Eva (as our Papiſts, Papiſtes? no, Sorboniſts, Sorboniſts? no, Atheiſts Atheiſts? no, plaine Sathaniſts do, placing all their religion in hethen garments and Romiſh raggs) ſo that we obſerve a meane and exceade not in pride. But notwithſtanding, if we approched a litle nearer them in godly ſimplicitie and chriſtian ſobrietie, both of apparell and maner of lyvinge, we ſhould not onely pleaſe God a great deale the more, and enritche our cuntrey, but alſo avoyd many ſcandals and offences which grow daily by our exceſſive ryot, and ryotouſe exceſſe in apparell. For doth not the apparell ſtyrre uppe the heart to pride? doth it not intice others to ſinne? and doth not ſin purchaſe hell, the guerdon of pride?

The fruite of pride.

Spud. But they ſay they pleaſe God, rather than offend him, in wearing this gorgiouſe attyre, for therby the glory of his workmanſhip in them doth more appeare. Beſides that, it maketh a man to be accepted and eſteemed of in every place; wheras otherwiſe they ſhould be nothing leſſe.

The Lord accepteth no man after his apparell.

Philo. To think that the Lorde our God is delighted in the ſplendente ſhew of outward apparell, or that it ſetteth forth the glory of his creatures, and the majeſty of his kingdom, I ſuppoſe there is no man (at leaſt no perfect chriſtian man) ſo bewitched or affotted: for that weare as much as to ſay, that ſtinking pride and filthie ſinne tended to the glory of God; ſo that the more we ſyn, the more we

increaſe his prayſe and glorye. But the Lord oure God is ſo farre from delightinge in ſinne, that he adjudgeth them to eternall death and damnation that committe the ſame. Than, who is he that will take pleaſure in vayne apparell, which, if it be worne but a whyle will fall to ragges, and if it be not worne will ſoone rotte or els be eaten with mothes. His wayes are not oure wayes, his judgements not our judgements, as he fayth by his Prophet: and wheras they holde that apparell ſetteth foorth the glorie of his majeſtie in his creatures, makynge them to appeare fairer, than other wyſe they would of themſelves, it is blaſphemouſly ſpoken, and much derogateth from the excellency and glory of his name. For ſaith not God by his prophet Moyſes, that after he had made all creatures, he beheld them all, and behould they weare (and eſpecially man, the excellenteſt of all other his creatures, whom he made after his own ſimilitude and likneſſe) excedinge good? And were all creatures good and perfect, and only man not perfect, nor faire inough? If theſe their ſpeeches were true (which in the fulneſſe of their blaſphemie they ſhame not to ſpeake) than might we eaſily convince the Lord of untrue ſpeaking, who in his ſacred word informeth us, that man is the perfecteſt creature, and the fayreſt of al others, that ever he made (excepting the hevenly ſpirits, and angelical creatures) after his own likeneſſe, as before. O man! who arte thou, that reaſoneſt with thy Creator? ſhall the clay ſay unto the potter, why haſt thou made me thus? or can the clay make himſelfe better favored than the potter, who gave him his firſt ſtamp and proportion? Shall we think that ſtinking pride can make the workmanſhippe of the Lord to ſeeme fayrer? Than, why did the Lord cloth us ſo

No attyre can make the creature of God seeme fayrer.

Every one is not contente himselfe with his creation, and so accuse God of it.

at the firſt? or at leaſt, why gave he not commaundement in his will and teſtament, which he ſealed with the price of the bloud of his ſonne, to cloth our ſelfes in riche and gorgiouſe apparel to ſet forth his glory the more? But away with theſe dogs and helliſh haggs, who retaine this opinion, that curſed pride glorifieth God, and ſetteth forth or bewtifieth his workmanſhippe in his creatures! In vain is it for me to expoſtulat with them, for doubtles none hould this, but ſuch as be miſcreants (or devills incarnate) and men caſt of into a reprobate ſence, whom I beſeech the Lord, in the bowels of his mercy, either ſpeedely to convert that they periſh not, or els confounde, that they hurte not, that peace may be uppon Iſrael. Thus, having ſufficiently (I truſt) refelled their falſe poſitions, I leave them to the Lord, beſeechinge them (as they tender their own ſalvation) *linguas compeſcere digitis*, to ſtoppe their ſacrilegiouſe mouthes with their fingers, and not to ſpit againſt heaven, or kicke againſt the pricke, as they do, anie longer: for the Lord our God is a conſuming fier, and upon obſtinate ſinners ſhal raine down fire and brimſton, and conſume them in his wrath. This is our portion acquired by ſinne.

The Lord our God is a conſuming fire to destroy all impenitent sinners.

Spud. But what ſay you to the other branch of their concluſion, namely, that apparell maketh them to be accepted, and well taken in every place?

Philo. Amongeſt the wicked and ignorante pezants, I muſt needes confeſſe, they are the more eſtemed in reſpect of their apparell, but nothing at all the more, but rather the leſſe, amongeſt the godly wyſe. So farre of[f] will all wyſe men be from accepting of any for his gay apparell onely, that be he never ſo gallantly painted or curiouſly plumed in the deceiptfull fethers of pride) they wil rather contemne

him a great deale the more, taking him to be a man puffed up with pride and vaine glorie, a thing both odiouſe, and deteſtable to God and good men. And ſeeing it cannot ſtand with the rule of God his juſtice, to accept, or not to accept, any man for his apparell, or any other externe ſhew of deceiptfull vanytie, it is manifeſt, that man, doinge the contrarie, is a Judas to the truth, a traytor to juſtice, and an enemy to the Lord: wherfore farre be that from al good Chriſtians; and if thoſe that go ſo richely clothed ſhould be eſteemed the rather for their rich apparel than *à contrario*, muſt thoſe that go in meane and baſe attire be the more contemned, and deſpiſed for their povertie. And than, ſhould Chriſt Jeſus, our great Ambaſſador from the king of heaven, and only Saviour, be contemned, for he came in poore and mean array: but Chriſt Jeſus is bleſſed in his pore raggs, and all others are contemned in their rich and precious attyre. Under a ſimple cote many tymes lyeth hid great wiſdom and knowledg; and contrarely, under brave attyre ſomtime is covered great ydiotacy and folly. Hereof every daies ſucceſſe offreth proofe ſufficient, more is the pytie.

The wise will not accept of any after apparell.

Spud. Wherfore would you have men accepted, if not for apparell?

Wisdom not tyed to exterior pompe of apparell.

Philo. If any be ſo fooliſh to ymagin that he ſhalbe worſhipped, reverenced, or accepted the rather for his apparell, he is not ſo wyſe as I pray God make me. For furely, for my part, I will rather worſhippe and accept of a pore man (in his clowtes and pore raggs) having the gifts and ornaments of the mind, than I will do him that roiſteth and plaunteth daylie and howrely in his ſilks, velvets, ſatens, damaſks, gold or ſilver, what ſoever, without the induments

Reverence due to vertue, not to attyre.

of vertue, wherto only al reverence is due. And therfore as any man is indued, or not indued, with vertue, and true godlyneſſe, ſo will I reverence, or not reverence, accept or not acceept of him: wherfore if any gape after reverence, worſhip or acceptation, let them thirſt after vertue, as namely, wiſdome, knowledge, diſcretion, modeſtie, ſobrietie, affability, gentleneſſe and ſuche like; than can they be without reverence or acceptation no more than the ſonne can be without light, the fire without heat, or the water without his naturall moyſture.

Sp. Than I gather, you would have men accepted for vertue and true godlines, wold you not?

Ph. I would not only have men to be accepted and reverenced for their virtue (though the chiefeſt reverence is onely to be attributed to him, whoſe facred breſt fraught with vertue, as it may well be called the *Promptuarie* or *Receptorie* of true wiſdome and godlines, but alſo (in parte) for theyr byrthes ſake, parentage and conſanguinitie; and not only that, but alſo in reſpect of their callings, offices and functions, whether it be in the temporall magiſtery, or eccleſiaſticall presbitery (ſo long as they governe godly and wel): for the Apoſtle ſayth, that thoſe elders which governe wel amongſt us are worthie of double honor. But yet the man whom God hath bleſſed with vertue and true godlynes, thoughe he be neyther of great byrth nor callynge, nor yet any magiſtrate whatſoever, is worthie of more reverence and eſtimation then any other without the ornaments of the minde, and gifts of vertue abovefaid. For what prevayieth it to be borne of worſhipfull progenie, and to be deſtitute of all vertue, which deſerveth true worſhip? what is it els then to carie a golden ſwoorde in a leaden ſcabbarde? Is it any

Wherefore man is to be worshipped and had in reverence.

Gentilitie without vertue is not gentilitie.

thing els then a golden coffyn or painted ſepulchre, makyng a fayre ſhowe outwardly, but inwardly is full of ſtinche and lothſomnes? I remember once I red a certaine ſtorie of one, a gentleman by byrth and parentage, who greatly reproched, and withall diſdayned an other, for that he was come to great authoritie onely by vertue, being but a poore mans child by byrthe: What! faith the gentleman by birth, arte thou ſo luſtie? Thou arte but a coblers ſonne, and wilt thou compare with me, being a gentleman by byrth and calling? To whom the other anſweared, thou arte no gentleman, for thy gentilitie endeth in thee, and I am a gentleman, in that my gentilitie beginneth in me: meaning (unleſt I be deceived) that the wante of virtue in him was the decay of his gentility, and his vertue was the beginning of true gentilitie in him ſelfe: for virtue therfore, and not for apparell, is everye one to be accepted; for if we ſhould accept of men after apparell onely, reſpecting nothing els, than ſhold it come to paſſe, that we might more eſteme of one, both meane by birth, baſe without virtue, ſervyle by calling, and poore in eſtate, more than of ſome by birthe noble, by virtue honorable, and by callinge laudable. And the reaſon is becauſe every one, tagge and ragge, go braver, or at leaſt as brave as thoſe that be both noble, honorable and worſhipfull.

The exordium of virtue is the exordium of gentilitie and worship, and want of the one is the decay of the other.

Spud. But I have hard ſay, there is more holyneſſe in ſome kynd of apparell than in otherſome; which makes them ſo much to affect varytie of faſhions, I thinke.

Philo. Indeed, I ſuppoſe that the ſumme of their religion doth conſiſte in apparell. And, to ſpeake my conſcience, I thinke there is more, or as much, holyneſſe in the apparell, as in them; that is, juſt none at all. But admit that there

No holynes in apparell.

be holyneſſe in apparall (as who is ſo infatuat to beleve it) that it followeth that the holynes pretended is not in them, and ſo be they plaine hypocrits to make ſhew of that which they have not. And if the holines by there attire prefaged be in them ſelves, than is it not in the garments; and why do they than attribute that to the garments whiche is neither adherente to the one, nor yet inherent in the other? Or if it wer ſo, why do they glory of it to the world? But I leave them to their follie, haſtinge to other matters more profitable to intreate of.

Spud. But I have hard them reaſon thus: That which is good in it own nature cannot hurt; apparell is good, and the good creature of God: *ergo* no kynde of apparall can hurte And if there be anie abuſe in it, the apparell knowethe it not; therfore take away the abuſe, and let the apparell remaine ſtill, for ſo it maye (ſay they) without anie hurte at all.

The argument trimly contryved.

Philo. Theſe be well ſeaſoned reaſons, and ſubſtanciall affeverations in deed; but if they have no better arguments to leane unto than theſe, their kingdome of pride will ſhortlie fall without all hope of recoverie againe. The apparell in it owne nature is good, and the good creature of God (I will not denie) and cannot hurte, except it be thorowe ouer owne wickedneſſe abuſed. And therfore wo be to them that make the good creatures of God inſtruments of dampnation to them ſelves, by not uſing them, but abuſing them. And yet, not withſtanding, it maye be ſaid to hurte, or not to hurte, as it is abuſed or not abuſed; and wheras they would have the abuſe of apparell (if any be) taken away, and the apparell to remain ſtill, it is impoſſible to ſupplant the one, without the extirpation of the

other alſo. For it is truelye ſaid, *ſublata cauſa, tollitur effectus;* but not *ſubrcpto effectu tollitur cauſa;* take away the cauſe and the effecte falleth, but not contrarylye, take away the effect and the cauſe falleth. The efficiente cauſe of pride is gorgiouſe attire; the effect is pride it ſelfe ingenerate by attire: but to begin to plucke awaie the effecte (to wit, pride) and not to take awaye the cauſe firſt (namelie ſumptuouſe attyre) is as if a man, intending to ſupplant a tree by the rootes, ſhould begin to pull the fruite and braunches onelye; or, to pull downe heaven, ſhould dig in the earthe, workinge altogether prepoſterouſlie and indyreclye. And the reaſon is, theſe two collaterall coſins, apparell and pride (the mother and daughter of miſchiefe) are ſo combinate together, and incorporate the one in the other, as the one can hardlie be dyvorced from the other, without the diſtruction of them both. To the accomplithmente wherof God graunte that thoſe holſome laws, ſanctions, and ſtatuts, which, by our moſt gracious and ſerene princeſſe (whome Jeſus preſerve for ever) and her noble and renowmed progenitors, have beene promulgate and enacted hertofore, may be put in execution. For, in my opinion, it is as impoſſible for a man to were precioufe apparell and gorgiouſe attyre, and not to be proude therof (for if he be not proud therof, why doth he weare ſuche riche attire, whereas meaner is both better cheape, eaſier to be had, as warme to the bodie and as decent and comly to any chaſt Chriſtians eye) as it is for a man to cary fire in his boſome and not to burne. Therfore, would God every man might be compelled to weare apparell according to his degree, eſtat, and condition of life; which, if it were brought to paſſe, I feare leaſt ſome who ruffle now in ſilks, velvets, ſatens, damaſks, gold, ſilver, and

Unpossible to take away pride, except sumptuous apparell be taken away also.

Apparell and pride combined together as mother and daughter.

Impossible not to be proud of rich attire.

what not, ſhold be glad to weare frize cotes, and glad if they might get them.

Spud. What is your opinion? Did the people of the former world ſo much eſteeme of apparell as we doe at this preſent day, without reſpect had either to ſex, kind, order, degree, eſtat, or callinge?

Philo. No doubt but in all ages they had their imperfections and faults, for *Hominis eſt errare, labi et decipi;* it is incident to man to err, to fall, and to be deceived But, notwithſtandinge, as the wicked have alwayes affected not onelie pride in apparell, but alſo all other vices whatſoever, ſo the chaſte, godly, and ſober Chriſtians have ever eſchewed this exceſſe of apparell, having a ſpeciall regard to weare ſuche attyre as might neyther offend the majiſtie of God, provoke them ſelves to pride, nor yet offend any of their brethren in any reſpecte. But (as I have ſaid) not onely the godly have deteſted and hated this vaine ſuperfluetye of apparell in all tymes ſince the beginning of the worlde, but alſo the verie panims, the heathen philoſophers, who knew not God (though otherwiſe wyſe ſages and great clarks), have contemned it as a peſtiferous evill; in ſo muche as they have writ (almoſt) whole volumes againſt the ſame, as is to be ſeene in moſt of their books yet extant.

The godly have ever deteſted pride of apparell.

The very hethen have contemned ſumptuouse apparell.

Spud. Are you able to prove that?

Philo. That I am, verie eaſelye; but of an infinyte number, take a taſte of theſe few. Democrates beeing demaunded, wherin the bewtie and comlie feature of man, or woman, conſiſted? aunſwered, In fewnes of ſpeaches well tempered together in virtue, in integrity of life, and ſuche like. Sophocles, ſeinge one weare gorgeouſe apparell, ſaid to him, Thou foole! thy apparell is no ornamente to the, but a

Testimony of hethen people who derided attire.

manifeſt ſhewe of thy follie. Socrates, being aſked what was the greatteſt ornamente in a woman, anſwered, That which moſt ſheweth her chaſtitie, and good demeanoure of body and mind, and not ſumptuouſe attyre, which rather ſheweth her adulterate life. Ariſtotle is ſo diſtrict in this point, that he would have men to uſe meaner apparell than are permitted them by the lawe. The wife of Philo, the philoſopher, being uppon a tyme demaunded why ſhe ware not gold, ſilver and precioufe garments, ſaid, ſhe thought the vertues of her husband ſufficient ornaments for her. Dioniſius, the king, ſente the richeſt garments of all his wardrobe to the noble women of the Lacedemonians, who returned them from whence they came, ſayinge, they would be a greatter ſhame to them than honore. Kinge Pirrus ſent riche attyre to the matrones of Rome, who abhorred them as menſtruous clowtes. The conceived opinion amongeſt the Grecians to this day is, that it is neither gold nor gorgiouſe attyre that adorneth either man or woman, but vertuous conditions, and ſuch like. Diogines ſo much contemned ſumptuous attyre, that he choſe rather to dwell in wilderneſſe amongeſt brute beaſts all his lyfe longe, than in the pompouſe courts of mightie kings one daye to be commorante. For he thought, if he had the ornaments of the minde, that he was faire ynoughe, and fine inough alſo, not needing any more. A certen other philoſopher addreſſed himſelfe towards a kings courte in his philoſophers attyre, that is, in meane, baſe and poore aray; but ſo ſone as the officers eſpied him, they cried, Awaie with that rogue! what dothe he ſo nie the kinges majeſties courte? The poore philoſopher, ſeing it lighten ſo faſt, retyred back for feare of their thunder-clappes, and repayringe

Vertue is the comlyeſt ornament of all.

Diogenes his severity.

home, appaireled himſelfe in riche attyre, and came againe marchinge towards the court: he was no ſooner in ſight, but every one received him plauſiblie, and with great ſubmiſſion and reverence. When he came in preſence of the kinge, and other mightie potentats, he kneled down, and ceaſed not to kiſſe his garments. The king and nobles marveylinge not a litle therat, aſked him, wherfore he did ſo? Who aunſwered, O noble kinge! it is no marveyle; for that whiche my vertue and knowledge could not doe, my apparell hath brought to paſſe: for I, comminge to thy gates in my philoſophers weede, was repelled; but having put upon me this riche attyre, I was brought to thy preſence with as great veneration and worſhip as could be. Wherby is to be ſeene in what deteſtation he had the ſtinkinge pride of apparell, takeing this occaſion to give the king to underſtand the inormious abuſe thereof, and ſo remove the ſame as a peſtilent evill out of his whole dominion and kingdome. I read of a certen other philoſopher that came before a king, who, at the ſame tyme, had invited his nobles to a feast or banquet: the philoſopher comming in and feinge no place to ſpit in (for every place was hanged with cloth of gold, cloth of ſilver, tinſell, arrace, tapeſtrie, and what not) came to the king and ſpat in his face, ſaying, It is meet (O king!) that I ſpit in the fowleſt place. This good philoſopher (as we may gather) went about to withdraw the king from taking pleaſure or delight in the vaine gliſtering ſhewe, either of apparell or any thing els, but rather to have conſideration of his owne filthynes, miſerie and ſinne, not ryſing up into pride, and ſpitting againſt heaven, as he did, by delighting in prowde attyre and gorgeouſe ornaments. Thus we ſee the verie painims and

The example of a philosopher deriding the pompe of the world.

The example of a philosopher who spat in the kings face.

heathen people have from the beginning diſpyſed this exceſſe of apparell, both in them ſelves and others, whoſe examples heerin God graunt we may folowe.

Spud. But you are not able to prove that any good Chriſtians ever ſet light by precious attire, but alwayes eſteemed it as a ſpeciall ornament to the whole man. As for theſe heathen, they were fooles, neither is it materiall what they uſed, or uſed not.

Philo. I am able to proove that even from the biginning of the world, the choſen and peculiar people of God have contemned proude apparell, as things (not onely) not neceſſarie, but alſo as very evilles themſelves, and have gone both meanely and poorely in their uſuall attyre. What ſay you to our grandfather Adam, and Eva our mother? Were they not clothed in peltes, and ſkins of beaſts? Was not this a meane kinde of apparell thinke you? Was it not unfitting to ſee a woman inveſted all over in leather? But yet the Lord thought it precious and ſeemelie ynough for them. What ſaye you to the noble prophet of the world, Elias? did hee not walke in the ſolitude of this worlde in a ſimple playne mantell, or gowne, girded to him with a girdle of leather? Elizeus, the prophet, did he not in a manner the verie ſame? And what ſay you to Samuell, the goulden mouthed prophet, notwithſtanding that hee was an archprophet, and a chiefe ſeer of that time? Did he not walke ſo meanely, as Saul, ſeking his fathers aſſes, could not know him from the reſte, but aſked him, where was the ſeers houſe? This muſt needs argue that he went not richer then the common ſort of people in his time? The children of Iſraell, beeing the choſen people of God, did they not weare their father's attire fortie yeeres togither in the wildernes?

Probation that the former world hath contemned pompouse attyre.

Elias.

Elizeus.

Samuell.

The children of Israell.

John Baptist. Was not John the Baptiſt clothed with a garment of camel's heare, girded with a thong of the ſkin of the ſame, in ſted of
Peter. a girdle or furcinctorie about his loines? Peter, the deere apoſtle of our Saviour, was not diſtinct from the reſt of his ſelowes, apoſtles, by any kinde of rich apparel, for then the maid would not have ſaid, I know thee by thy tung, but rather, by thy apparel. The apoſtle Paul, writing to the Hebrues, ſaith that the perſecuted Church, bothe in his time and before his dayes, were clothed ſome in sheep ſkinnes, and ſome in gote ſkinnes, ſome in camels heare, ſome in this, and ſome in that, and ſome in whatſoever they coulde get; for if it would hide their shameful parts, and kept them from the colde, they thought it ſufficient, they required no more. But, to ſpeake in one word for all: did not our Saviour Jeſus Chriſt weare the very ſame faſhion of apparell that his countrey-men uſed, that is a cote without a ſeame, either knit or weaved?
The humility and poverty of Christe uppon earth. Which faſhions the Paleſtynians uſe there yet to this day, without any alteration, or chaunge, as it is thought. This his attyre was not very hanſome (one would think): at the leaſt it was not curious, or new fangled, as ours is; but, as the poet well ſaid, *nitimur in vetitum, ſemper cupimuſque negata*, we deſire things forbid, and covet thinges denied us. We lothe the ſimplicitie of Chriſte, and abhorring the chriſtian povertie, and godly mediocritie of our forefathers in apparel, are never content except wee have ſundry ſutes of apparel, one divers from an other, ſo as our preſſes crack withall, our cofers bruſt, and our backs ſweat with the cariage therof: we muſt have one ſute for the forenoone, another for the afternoone, one for the day, another for the night; one for the workeday, another for the holiday, one

for ſommer, another for winter; one of the newe faſhion, another of the olde, one of this colour, another of that, one cutte, an other whole, one laced, another without, one of golde, and other of ſilver, one of ſilkes and velvets, and another of clothe, with more difference and varietie than I can expreſſe. God be merciful unto us, and haſten his kingdome, that all imperfections may be doon away! Superfluitie of apparell with diversitie of faſhions.

A perticuler Diſcription of apparell in Ailgna by degrees.

[*Spud.*] You have borne me in hand of many and greevous abuſes reigning in Ailgna, but now (ſetting aparte theſe ambagies and ſuperfluous vagaries) I pray you deſcribe unto me more particularly the ſundrie abuſes in apparell there uſed; running over by degrees the whole ſtate thereof, that I maye ſee, as it were, the perfect anatomie of that nation in apparell, whiche thinge I greatlye deſire to knowe.

Philo. Your requeſt ſeemeth both intricate and harde, conſidering there bee *Tot tantæ mæryadæs inventionum*, ſo manie and ſo fonde faſhions, and inventions of apparell everie day. But yet, leſt I might be judged unwilling to ſhewe you what pleaſure I can, I will aſſay (*pro virili mea, omnibus nervulis undique extenſis*), with all the might and force I can, to ſatisfie your deſire. Wherefore to begin firſt with their hattes.

Sometimes they were them ſharp on the crowne, pearking up like a ſphere, or ſhafte of a ſteeple, ſtanding a quarter of a yarde above the crowne of their heades; ſome more, ſome leſſe, as pleaſe the phantaſies of their mindes. Otherſome be flat and broad on the crowne, like the battlements of a The diverſity of hattes in Ailgna.

houſe. An other ſort have round crownes, ſometimes with one kinde of bande, ſometime with an other; nowe blacke, now white, now ruſſet, now red, now greene, now yellowe, now this, nowe that, never content with one colour or faſhion two dayes to an ende. And thus in vanitie they ſpende the Lorde his treaſure, conſuming their golden yeares and ſilver dayes in wickednes and ſin. And as the faſhions bee rare and ſtraunge, ſo are the thinges wherof their hattes be made diverſe alſo; for ſome are of ſilke, ſome of velvet, ſome of taffetie, ſome of ſarcenet, ſome of wooll; and which is more curious, ſome of a certaine kinde of fine haire, far fetched and deare bought, you maye bee ſure; and ſo common a thinge it is, that everie ſervingman, countreyman, or other, even all indifferently, do weare of theſe hattes. For he is of no account or eſtimation amongſt men, if hee have not a velvet or a taffatie hatte, and that muſte bee pincked and cunningly carved of the beſte faſhion; and good profitable hattes bee they, for the longer you weare them the fewer holes they have. Beſides this, of late there is a new faſhion of wearing their hattes ſprung up amongſt them, which they father upon the Frenchmen, namely to weare them without bandes; but how unſeemelie (I will not ſay how aſſy) a faſhion that is, let the wiſe judge. Notwithſtanding, howe ever it bee, if it pleaſe them, it ſhall not diſpleaſe me. Another ſort (as phantaſticall as the reſt) are content with no kind of hatt without a great bunche of feathers of diverſe and ſondrie colours, peaking on toppe of their heades, not unlyke (I dare not ſay) cockſcombes, but as ſternes of pride and enſigns of vanitie; and theſe fluttering ſayles and fethered flags of defiance to vertue (for ſo they are) are ſo advaunced in Ailgna, that every childe hath them in his hat or cap:

The ſundrye things wherof hattes be made.

Wering of hattes without bandes.

many get good living by dying and ſelling of them, and not a fewe proove them ſelves more then fooles in wearing of them.

Spud. Theſe fethers argue the lightnes of their fond imaginations, and plainly convince them of inſtabilitie and folly; for ſure I am, hanſome they cannot be, therefore badges of pride they muſt needs be, which I think none wil weare, but ſuch as be like them ſelves. But to your intended diſcourſe.

Philo. They have great and monſterous ruffes, made either of cambrick, holland, lawn, or els ſome other the fineſt cloth that can be got for mony, wherof ſome be a quarter of a yarde deep, yea, ſome more, very few leſſe; ſo that they ſtand a full quarter of a yarde (and more) from their necks, hanging over their ſhoulder poynts, inſted of a vaile. But if Aeolus with her blaſts, or Neptune with his ſtormes chaunce to hit uppon the craſie bark of their bruſed ruffes, then they goe flip flap in the winde, like rags flying abroad, and lye upon their ſhoulders like the dishecloute of a ſlut. But wot you what? the devil, as he in the fulnes of his malice, firſt invented theſe great ruffes, ſo hath hee now found out alſo two great ſtayes to beare up and maintaine this his kingdome of great ruffes (for the devil is king and prince over all the children of pride): the one arch or piller wherby his kingdome of great ruffes is underpropped, is a certaine kinde of liquide matter which they call ſtarch, wherin the devill hath willed them to waſh and dive his ruffes wel, which, when they be dry, wil then ſtand ſtiffe and inflexible about their necks. The other piller is a certain device made of wyers, creſted for the purpoſe, whipped over either with gold thred, ſilver or ſilk, and this he calleth a ſupportaſſe,

Great ruffes deformed and ill favored.

Two arches or pillers to under proppe the kingdom of great ruffes withall, *videlicet* supportassy and starch.

or underpropper. This is to be applyed round about their necks under the ruffe, upon the outſide of the band, to beare up the whole frame and body of the ruffe from falling and hanging down.

Spud. This is a device paſſing all the devices that ever I ſaw or heard of. Then I perceive the devill not onely inventeth miſchief, but alſo ordaineth inſtrumentall meanes to continue the ſame. Theſe bands are ſo chargeable (as I ſuppoſe) that but fewe have of them: if they have, they are better monyed then I am.

Every peſant hath his ſtately bands and monſterouse ruffes, how coſtly ſoever they bee.

Philo. So few have them, as almoſt none is without them; for every one, how meane or ſimple ſoever they be otherwiſe, will have of them three or foure apeece for fayling. And as though camericke, holland, lawne, and the fineſt cloth that may bee got any where for money, were not good inough, they have them wrought all over with ſilke woorke, and peradventure laced with golde and ſilver, or other coſtly lace of no ſmall price. And whether they have argente to mayntayne this geare withall, or not, it forceth not muche, for they have it by one meane or other, or els they will eyther ſell or morgage their landes (as they have good ſtore) on Suters hill and Stangate hole, with loſſe of their lyves at Tiburne in a rope.

Spud. The ſtate and condition of that land muſt needes be miſerable, and in tyme growe to great ſcarcitie and dearth, where is ſuch vayne prodigalitie, and exceſſe of all thynges uſed.

The ſhirts used in Ailgna.

Philo. Their ſhirtes, which all in a manner doe weare (for if the nobilitie and gentrie onely did weare them, it were ſomedeal more tollerable) are eyther of camericke, holland, lawne, or els of the fineſt cloth that maye bee got. And all

theſe kindes of ſhirts everie one now doth weare alike: ſo as it may be thoght our forefathers have made their bandes and ruffes (if they had any at all) of groſſer cloth and baſer ſtuffe then the worſt of our ſhirtes are made of now a dayes. And theſe ſhurts (ſometimes it happeneth) are wrought through out with nedle work of ſilke, and ſuche like, and curiouſlie ſtitched with open ſeame, and many other knackes beſydes, mo then I can deſcribe.

Spud. Theſe be goodly ſhurts indeed, and ſuch yet as will not chafe their tender ſkinnes, nor ulcerat their lillye white bodyes; or if they do, it wil not be much to their greevances, I dare be bound. Is it anie marvell, *ſi criſtas erigant et cornua atollant*, if they ſtand uppon their pantofles, and hoyſe up their ſayles on highe, havinge theſe dyamond ſhurts on their delicate bodies: but how ſoever it is, I gather by your words that this muſt needs be a nice and curious people, who are thus nuſſeled up in ſuch daintie attyre.

Philo. It is very true, for this their curioſity, and nicenes in apparell (as it were) tranſnatureth them, makinge them weake, tender and infirme, not able to abide ſuch ſharp conflicts and bluſtering ſtormes as many other people, both abroade farre from them, and in their confines nie to them, do daylie ſuſtaine. I have hard my father, with other wyſe ſages affirme, that in his tyme, within the compaſſe of foure or fyve ſcore yeeres, when men went clothed in black or white frize coates, in hoſen of huſwives carzie of the ſame colore, that the ſheep bore them (the want of making and wering of which clothe, together with the exceſſive wering of ſilks, velvets, ſatens, damaſks, taffeties, and ſuch like, hath and doth make many a thouſand in Ailgna as poore

Nicenes of apparell maketh the body tender.

mendicants to begge their bread) wherof ſome weare ſtrait to the thigh, otherſome litle bigger: and when they ware ſhurts of hempe or flax (but now theſe are to groſſe, our tender ſtomacks cannot eaſilye diſgeſt ſuch roughe and crude meats) men weare ſtronger than we, helthfuller, fayrer complectioned, longer lyvinge, and finallye, ten tymes harder than we, and able to beare out any ſorowe or paynes whatſoever. For be ſure, this pampering of our bodies makes them weker, tenderer and neſher, than otherwyſe they would be, if they were uſed to hardneſſe, and more ſubject to receive anye kind of infection or maladie; and rather abbreviat our dayes by manye yeres, than extenuate our lives one minut of an houre.

Our predeceſſors waringe meaner apparell were ſtronge[r] than we.

Spud. I thinke no leſſe; for how ſtronge men were in tymes paſt, how long they lyved, and how helthfull they weare before ſuche nicenes, and vayne pamperinge curioſitie was invented, we may reade, and many that lyve at this daye can teſtifie. But now, through our fond toyes and nice inventions, we have brought our ſelves into ſuch puſillanimitie and effeminat condition, as we may ſeeme rather nice dames and yonge gyrles than puiſſante agents or manlie men, as our forefathers have bene.

Philo. Their dublettes are noe leſſe monſtrous than the reſte; for now the faſhion is to have them hang downe to the middeſt of their theighes, or at leaſt to their privie members, beeing ſo harde-quilted, and ſtuffed, bombaſted and ſewed, as they can verie hardly eyther ſtoupe downe, or decline them ſelves to the grounde, ſoe ſtyffe and ſturdy they ſtand about them.

The monſtrous dublets in Ailgna.

Now, what handſomnes can be in theſe dubblettes whiche ſtand on their bellies like, or muche bigger than, a mans

codpeece (ſo as their bellies are thicker than all their bodyes beſyde) let wyſe men judge; for for my parte handſomnes in them I ſee none, and muche leſs profyte. And to be plaine, I never ſaw any weare them, but I ſuppoſed him to be a man inclined to gourmandice, gluttonie, and ſuche like.

Great bellied dublets betoken gourmandice, gluttonie, and ſuch like.

For what may theſe great bellies ſignifie els than either they are ſuche, or els are affected that way? This is the trueſt ſignification that I could ever preſage or divyne of them. And this may everye one judge of them that ſeeth them; for certaine I am there never was any kinde of apparell ever invented that could more diſproportion the body of man than theſe dublets with great bellies, hanging down beneath their *pudenda* (as I have ſaid), and ſtuffed with foure, five or ſix pound of bombaſt at the leaſt. I ſay nothing of what their dublets be made, ſome of ſaten, taffatie, ſilk, grogram, chamlet, gold, ſilver, and what not; ſlaſhed, jagged, cut, carved, pincked and laced with all kinde of coſtly lace of divers and ſundry colours, for if I ſhoulde ſtand upon theſe particularities, rather time then matter would be wanting.

Dublettes of everie faſhion.

Spud. Theſe be the ſtrangeſt doublets that ever I heard of; and the furdeſt from hanſomnes in every reſpect, unleſſe I be deceived.

Philo. Then have they hoſen, which as they be of divers faſhions, ſo are they of ſundry names. Some be called French-hoſe, ſome gally-hoſe, and ſome Venitians. The French-hoſe are of two divers makings, for the common French-hoſe (as they liſt to call them) contayneth length and breadth, and ſidenes ſufficient, and is made very round. The other contayneth neither length, breadth nor ſidenes (beeing not paſt a quarter of a yarde ſide) wherof ſome be

Hoſen of diverſe and ſundry faſhions.

paned, cut and drawne out with coſtly ornaments, with canions annexed reaching down beneath the knees.

The gally-hoſen are made very large and wide, reaching downe to their knees onely, with three or foure guardes a peece laid down along either hoſe. And the Venetian hoſen, they reach beneath the knee to the gartering place of the leg, where they are tyed finely with ſilk points, or ſome ſuch like, and laied on alſo with rewes of lace, or gardes as the other before. And yet notwithſtanding all this is not ſufficient, except they be made of ſilk, velvet, ſaten, damaſk, and other ſuch precious things beſide: yea, every one, ſervingman and other inferiour to them, in every condition wil not ſticke to flaunte it out in theſe kinde of hoſen, with all other their apparel ſutable therunto.

The great exceſſe uſed in hoſen.

In times paſt kings (as olde hiſtoriograpers in their bookes yet extant doe recorde) would not diſdaine to weare a paire of hoſen of a noble, tenne ſhillinges, or a marke price, with all the reſt of their apparel after the ſame rate; but now it is a ſmall matter to beſtowe twentie nobles, ten pound, twentie pound, fortie pound, yea, a hundred pound of one paire of breeches. (God be mercifull unto us!)

Spud. This is a wunderfull exceſſe as ever I hearde of, woorthy with the ſwoorde of juſtice rather to be puniſhed, then with paper and pen to be ſo gentlie confuteed.

The diverſity of neither-ſtocks worne in Ailgna.

Philo. Then have they nether-ſtocks to theſe gay hoſen, not of cloth (though never ſo fine) for that is thought to baſe, but of Jarnſey worſted, ſilk, thred, and ſuch like, or els at the leaſt of the fineſt yarn that can be, and ſo curiouſlye knit with open ſeam down the leg, with quirks and clocks about the ankles, and ſometime (haply) interlaced with gold or ſilver threds, as is wunderful to behold. And to

ſuch infolency and outrage it is now growen, that every one (almoſt) though otherwiſe verie poor, having ſcarce fortie ſhillings of wages by the yeer, will be ſure to have two or three paire of theſe ſilke neither-ſtocks, or els of the fineſt yarne that may be got, though the price of them be a ryall or twentie ſhillinges or more, as commonly it is; for how can they be leſſe, when as the very knitting of them is worth a noble or a royall, and ſome much more? The time hath beene when one might have clothed all his body well for leſſe than a pair of theſe neither-ſtocks wil coſt.

The miſerie of theſe daies.

Spud. I have ſeldome heard the like: I think verely that Sathan, prince of darknes and father of pride, is let looſe in the land, els it could never rage as it dooth; for the like pride (I am fully perſwaded) is not uſed under the ſonne of any nation or people how barberous ſo ever: wherfore wo be to this age, and thriſe accurſed be theſe dayes, which bring foorth ſuch ſowre frutes; and unhappie are that people whom Sathan hath ſo bewitched and captived in ſin. *The Lord holde his hand of mercy over us!*

Corked ſhoes, pantoffles and pinsnets.

Philo. To theſe their nether-ſtocks they have corked ſhooes, pinſnets, and fine pantofles, which beare them up a finger or two from the ground; wherof ſome be of white leather, ſome of black, and ſome of red, ſome of green, raced, carved, cut, and ſtitched all over with ſilk, and laid on with golde, ſilver, and ſuch like: yet, notwithſtanding, to what good uſes ſerve theſe pantofles, except it be to wear in a private houſe, or in a mans chamber to keepe him warme? (for this is the only uſe wherto they beſt ſerve in my judgement) but to go abroad in them, as they are now uſed al together, is rather a let or hinderance to a man then otherwiſe; for ſhall he not be faine to knock and ſpurn at every ſtone, wall, or

Pantoffles and ſlippers are let to thoſe that go abrode in them.

poſte to keep them on his feet? Wherfore, to diſcloſe even the bowels of my judgement unto you, I think they be rather worne abrode for nicenes, then either for any eaſe which they bring (for the contrary is moſte true), or any hanſomnes which is in them. For how ſhould they be eaſie, when as the heele hangeth an inch or two over the ſlipper on the ground? Inſomuch as I have knowen divers mens legs ſwel with the ſame. And handſome how ſhould they be, when as with their flipping and flapping up and down in the dirte they exaggerate a mountain of mire, and gather a heape of clay and baggage together, loding the wearer with importable burthen.

Pantoffles uneaſie to go in.

Spud. Thoſe kinde of pantoffles can neither be ſo handſome, nor yet ſo warme as other or uſuall commom ſhoes be, I think. Therfore the weringe of them abrode rather importeth a nicenes (as you ſay) in them that weare them, than bringeth any other commodytie, unleſſe I be deceived.

Philo. Their coates and jerkins, as they be diverſe in colors, ſo they be diverſe in faſhions; for ſome be made with colors, ſome without, ſome cloſe to the bodie, ſome looſe, covering the whole body downe to the theighe, like baggs or ſacks that weare drawen over them, hidinge the dimenſions and proportions of the body: ſome are buttened downe the breſt, ſome under the arme, and ſome downe the back; ſome with flappes over the breſt, ſome without, ſome with great ſleeves, ſome with ſmall, and ſome with non at all; ſome pleated and creſted behind and curiouſlie gathered, ſome not ſo; and how many dayes (I might ſay houres, or minuts of houres, in the yeare) ſo many ſortes of apparell ſome one man will have, and thinketh it good proviſion in

The varytie of coates and jerkins.

faire weather to lay up againſt a ſtorme! But if they would conſider that their clothes (except thoſe that they weare uppon their backs) be non of theirs, but the poores, they would not heap up their preſſes and wardrobes as they do. Do they think that it is lawfull for them to have millions of ſundry ſortes of apparell lying rotting by them, when as the poore members of Jeſus Chriſte die at their doores for wante of clothinge? God commaundeth in his law, that there be no miſerable poore man, nor begger amongeſt us, but that every one be provided for and maintained of that abundance which God hath bleſſed us withal. But we thinke it a great matter if we geve them an old ragged coate, dublet, or paire of hoſen, or els a penny or two, wheras not withſtanding we flow in abundance of all things. Than we thinke we are halfe way to heaven, and we need to do no more. If we geve them a peace of brown bread, a meſſe of porredge (nay, the ſtocks and priſon, with whippinge cheare now and than, is the beſt portion of almes which many gentlemen geve) at our dores, it is counted meritorious, and a worke of ſuperogation, when we fare full delicatelye oure ſelves, feeding on many a dainty diſh. There is a certen citye in Ailgna called Munidnol, where as the poore lye in the ſtreats uppon pallets of ſtraw, and well if they have that to[o], or els in the mire and dirt, as commonlie it is ſeene, having neither houſe to put in their heads, covering to keep them from the cold, nor yet to hide their ſhame withall, penny to buy them ſuſtenance, nor any thing els, but are permitted to dye in the ſtreats like dogges, or beaſts, without anie mercie or compaſſion ſhewed to them at all. And if anye be ſicke of the plague (as they call it) or any other diſeaſe, their maiſters and maiſtres are ſo impudent (being,

The poore ought to be provided for.

Our final regard to the poore.

Cold charitie to the poore.

it ſhould ſeeme, at a league with Sathan, a covenante with hell, and as it were obliged themſelves by obligation to the devil never to have to do with the works of mercy) as ſtraight way thei throw them out of their dores, and ſo being caried foorth, either in carts or otherwyſe, and thrown in the ſtreats, there they end their dayes moſt miſerably. Truely, brother, if I had not ſeen it I would ſcarſly have thought that the like Turkish cruelty had bene uſed in all the world. But they ſay *unus teſtis oculatus plus valet quam mille auriti*, one eye witneſſe is better to be belyved than a thouſand eare witneſſes beſydes. But to leave theſe excurſions, and to returne from whence I have digreſſed, I think it the beſt; for I am perſwaded, they will as much reſpect my words (or amend their maners) as the wicked world did at the preaching of our Saviour Chriſte Jeſus; that is, juſt nothing at all.

The Turkiſh impietie of ſome towards the poore diſeaſed.

Spud. Well then, ſeeing they are ſuche a ſtifnecked people, leave them to the Lord; and proceed to your former tractation.

Philo. They have clokes there alſo in nothing diſcrepante from the reſt, of dyverſe and ſundry colors, white, red, tawnie, black, greene, yellowe, ruſſet, purple, violet, and infynite other colors. ſome of cloth, ſilk, velvet, taffetie, and ſuch lyke, whereof ſome be of the Spanish, French, and Dutch faſhion: ſome ſhort, ſcarſely reachinge to the gyrdleſtead, or waſt, ſome to the knee, and otherſome traylinge uppon the ground (almoſt) liker gownes than clokes. Theſe clokes muſt be garded, laced, and thorowly faced; and ſomtimes ſo lyned as the inner ſide ſtandeth almoſt in as much as the outſide: ſome have ſleeves, otherſome have none; ſome have hoodes to pull over the head, ſome have none; ſome are

The ſundry faſhions of cloks.

hanged with points and taſſels of gold, ſilver, or ſilk, ſome without al this But how ſoever it be, the day hath bene when one might have bought him two clokes for leſſe than now he can have one of theſe clokes made for, they have ſuch ſtore of workmanſhip beſtowed uppon them.

Spud. I am ſure they never learned this at the hands of our Proconſul, and chief Provoſt, Chriſt Jeſus, nor of any other that ever lyved godly in the Lord; but rather out of the deceiptfull forge of their own braines have they drawen this curſed anatomy to their owne deſtruction in the end, except the[y] repente. The counting houſe of all evill is the brainē.

Philo. They have alſo boothoſe which are to be wondered at; for they be of the fyneſt cloth that may be got, yea, fine inough to make any band, ruffe, or ſhurt needful to be worn: yet this is bad inough to were next their greſie boots. And would God this weare all: but (oh, phy for ſhame!) they muſt be wrought all over, from the gartering place upward, with nedle worke, clogged with ſilk of all colors, with birds, foules, beaſts, and antiques purtrayed all over in comlie ſorte. So that I have knowen the very nedle work of ſome one payre of theſe bootehoſe to ſtand, ſome in iiij pound, vi pound, and ſome in x pound a peece. Beſides this, they are made ſo wyde to draw over all, and ſo longe to reach up to the waſte, that as little, or leſſe, clothe would make one a reaſonable large ſhurte. But tuſh! this is nothing in compariſon of the reſte. The vain exceſſe of bote hoſen.

Spud. I would thinke that boote hoſen of groſſer lynnen, or elſe of wollen clothe, weare both warmer to ride in, as comly as the other, though not ſo fine, and a great deal more durable. And as for thoſe geugawſes wherwith you ſay they be blaunched and trimmed, they ſerve to no end The varitie of faſhions convince us of follie.

but to feade the wanton eyes of gazing fools, and pla[i]nly argue the vertiginie, and inſtability of their more than fantaſtical brains.

Swords and daggers gilt and vermiſhed.

Philo. To theſe have they their rapiers, ſwoords and daggers, gilt twiſe or thriſe over the hilts, with ſcaberds and ſheathes of velvet or the like; for leather, though it be more profittable and as ſeemely, yet wil it not carie ſuch a porte or countenance like the other. And wil not theſe golden ſwoords and daggers almoſt apale a man (though otherwiſe never ſo ſtout a martialiſt) to have any deling with them? for either to that end they be worne, or els other ſwoords, daggers and rapiers of bare yron and ſteele were as hanſom as they, and much more conducible to that end whereto ſwoords and rapiers ſhould ſerve, namely, for a mans lawful and godly defence againſt his adverſarie in time of neceſſitie. But wherfore they be ſo clogged with gold and ſilver I know not, nor yet wherto this exceſſe ſerveth I ſee not; but certain I am a great ſhewe of pride it is, an infallible token of vain glorie, and a greevous offence to God, ſo prodigallie and licentiouſlie to laviſh foorth his treaſure, for which we muſt render accounts at the day of judgement, when it ſhall be ſaide to everie one, *Redde rationem vilicationis tuæ.* Come, give accounts of thy ſtewardſhip.

Lucc. 16.

A particulare Diſcription of the Abuſes of Womens apparell in Ailgna.

Thus havinge geven thee a ſuperficiall viewe, or ſmall taſt (but not diſcovered the hundreth part) of the guyſes of Ailgna in mens apparel, and of the abuſes contained in the

ſame, now I wil, with like celeritie of matter, impart unto thee the guyſe and ſeverall abuſes of the apparell of women there uſed alſo: wherefore, geve attentive eare.

Sp. My eares be preſt to heare: begin when you wil, and truely herin you ſhal pleaſur me much, for I have greatly deſired to know thorowly the ſtate of the land, even *a crepundiis* (as they ſay) from my tender yeres, for the great prayſe I have hard therof. Wherfore, I pray you to proceed in the ſame, and though I be unable with any benefit to countervail your great pains, yet the Lord, I doubt not, will ſupplie my want.

Ph. The Lord our God is a mercifull God, and a bountifull rewarder of every one that truſteth in him; but yet (ſuch is the magnificency and liberalitie of that gentle ſex) that I truſt I ſhall not be unrewarded at their hands, if to be called a thouſand knaves be a ſufficient guerdon for my pains. But though it wilbe a corroſive to their hautie ſtomacks, and a *nippitatum* to their tender breſts to heare their dirtie dregs ript up and caſt in their diamond faces, yet hoping that they, ſeeing the horrour of their impieties, and tragicall abuſes laide open to the world (for now they ſleep in the grave of oblivion) wil at laſt, like good convertes and penitentiaries of Chriſte Jeſus, leave of their wickednes, call for mercie at the hands of God, repent and amend. I will proceed to my intended purpoſe.

The women of Ailgna uſe to colour their faces with certain oyles, liquors, unguentes and waters made to that end, whereby they think their beautie is greatly decored: but who ſeethe not that their ſoules are thereby deformed, and they brought deeper into the diſpleaſure and indignation of the Almighty, at whoſe voice the earth dooth tremble, and

Coloring of faces with oyntments and waters.

at whoſe preſence the heavens ſhall liquifie and melt away. Doo they think thus to adulterate the Lord his workmanſhip, and to be without offence? Doo they not know that he is *Zelotipus*, a jelous God, and cannot abide any alteration of his woorkes, otherwiſe then he hath commaunded?

Adulteration of the Lord his workmanſhip in his creatures.

Yf an artificer or craftsman ſhoulde make anything belonging to his art or ſcience, and a cobler ſhould preſume to correct the ſame, would not the other think him ſelf abuſed, and judge him woorthy of reprehenſion?

And thinkeſt thou (oh woman!) to eſcape the judgement of God, who hath faſhioned thee to his glory, when thy great, and more than preſumptuous, audacitie dareth to alter, and chaunge his woorkmanſhip in thee?

Thinkeſt thou that thou canſt make thy ſelf fairer then God, whó made us all? Theſe muſt needes be their inventions, or els they would never go about to colour their faces with ſuch ſibberſawces. And theſe beeing their inventions, what can derogate more from the majeſtie of God in his creation? For in this dooing, they plainly convince the Lord of untrueth in his word, who ſaith he made man glorious, after his owne likenes, and the fayreſt of all other terreſtiall creatures. If he be thus faire, what need they make them fayrer? Therfore this their colouring of their faces importeth (as by probable conjecture may be preſuppoſed) that they think them ſelves not faire enough, and then muſt God needs be untrue in his woord.

They that colour their faces deny the Lord of glory to bee true God, and ſo no God at all.

And alſo they deny the Lord to be either merciful or almightie, or bothe, and ſo conſequently no God at all; for if he could not have made them faire, then is hee not almightie; and if hee could and would not, then is hee not a merciful God; and ſo every way they fall into the ſinck of

offence, beeing aſhamed of the good creation of the Lord in them; but it is to be feared leaſt at the day of judgement the Lord wil be aſhamed of them, and in his wrath denounce this heavie and inevitable ſentence condemnatorie againſt them: "Departe from mee, you curſed, into everlaſting fire, prepared for the devil and his angels: I knowe you not: (I ſay) departe, for you were aſhamed of mee, and of my creation in you."

Sentence condemnatory againſt thoſe that coulour their faces.

Spud. Wherof doo they make theſe waters, and other unctions wherwith they beſmeare their faces, can you tel?

Philo. I am not ſo ſkilful in their matters of pride, but I holde this for a maxime, that they are made of many mixtures, and ſundry compounded ſimples, bothe farre fetched and deer bought, cunningly couched together, and tempered with many goodly condiments and holſome confections, I warrant you; els you may be ſure they would not applye them to their amorous faces, for feare of harming or blemiſhing the ſame.

Invectives of the Fathers againſt paynting and coulouring of faces.

S. Ciprian, amongſt all the reſt, ſaith, a woman, thorow painting and dying of her face, ſheweth her ſelf to be more then whoriſh. For (ſaith hee) ſhee hath corrupted and defaced (like a filthie ſtrumpet or brothel) the woorkmanſhip of God in her: what is this els but to turne trueth into falſhood with painting and ſibberſawces, wheras the Lord ſaith, "Thou canſt not make one haire white or black." In an other place hee ſaith, *Qui ſe pinguunt in hoc ſeculo, aliter quam creavit Deus, metuant ne, cum dies reſurrectionis venerit, artifex creaturam tuam non recognoſcat.* Thoſe which paint or colour them ſelves in this world otherwiſe then God hath made them, let them feare, leaſt when the day of judgement commeth, the Lorde wil

not know them for his creatures. Againe, *Feminæ crines ſuos inficiunt malo præſagio, capillos enim flammeos auſpicari non metuunt.* Whoſoever doo color their faces, or their haire, with any unnaturall collour, they begin to prognoſticate of what colour they ſhalbe in hel.

S. Ambroſe ſaith that from the coullouring of faces ſpring the inticements to vices, and they which color their faces doo purchaſe to them ſelves the blot and ſtain of chaſtitie.

For what a dotage is it (ſaith hee) to chaunge thy naturall face which God hath made thee for a painted face, which thou haſt made thy ſelf? If thou beeſt faire, why painteſt thou thy ſelf to ſeeme fairer? and if thou be not faire, why dooſt thou hippocrittically deſire to ſeeme faire, and art nothing leſſe? Can thoſe things which, beſides that they be filthie, doo cary the brand of God his curſſe upon their backs for ever, make thee ſeeme fayrer? I could ſhow you the ſharp invections, and grounded reaſons of many moe, as of Augſtine, Hierome, Chriſoſtome, Gregorie, Peter Martyr, Gualter, and of an infinite number moe; yea, of all generally ſince the beginning of the world, againſt this whoriſh and brothellous painting and colouring of faces; but to avoid prolixitie I will omit them, deferring them to further oportunitie, for *pauca ſapienti*, to a wiſeman few woords are ſufficient.

No painting can make any to ſeem fairer, but fowler.

Spud. It muſt needs be graunted, that the dying and coulouring of faces with artificiall colours, and unnaturall oyntments, is moſte offenſive to God, and derogatorie to his Majeſtie: for doo they think that the God of all glorie, and who only decketh and adorneth the ſun, the moon, the ſtarres, and all the hoaſt of heaven with unſpeakable glorie,

Colouring of faces the devils net.

and incomparable beautie, cannot make them beautiful and faire enough (if it pleaſe him) without their ſibberſawces? And what are they els then the devils inventions, to intangle poore ſoules in the nets of perdition?

Philo. Then followeth the trimming and tricking of their heds in laying out their hair to the ſhewe, which of force muſt be curled, friſled and criſped, laid out (a world to ſee!) on wreathes and borders from one eare to an other. And leaſt it ſhould fall down, it is under propped with forks, wyers, and I can not tel what, rather like grime ſterne monſters, then chaſte chriſtian matrones. Then, on the edges of their bolſtred hair (for it ſtandeth creſted round about their frontiers, and hanging over their faces like pendices with glaſſe windowes on every ſide) there is layd great wreathes of gold and ſilver, curiouſlie wrought and cunninglie applied to the temples of their heads. And for feare of lacking any thing to ſet foorth their pride withal, at their hayre, thus wreathed and creſted, are hanged bugles (I dare not ſay bables) ouches, rings, gold, ſilver, glaſſes, and ſuch other gewgawes and trinckets beſides, which, for that they be innumerable, and I unſkilfull in wemens termes, I can not eaſily recount. But God give them grace to give over theſe vanities, and ſtudie to adorn their heads with the incorruptible ornaments of vertue and true godlyneſſe.

Trimming of their heds.

Simia erit ſimia, etiam ſi aurea geſtet inſignia.

Laying out of their haire.

Gold wreathes circumgyring the temples of their heads.

Gewgawes hanged about their frontiers.

Spud. The apoſtle Paul (as I remember) commaundeth wemen to cheriſh their heyre, ſaying that it is an ornament to them; and therfor me think this abuſe of curling and laying it out (if eyther were lawfull) is muche more tollerable than dying their faces.

Philo. If curling, and laying out of their own naturall

Curling and criſping and laying out of heyre.

heyre weare all (which is impious, and at no hand lawfull, notwithſtanding for it is the enſigne of pride, and the ſtern of wantonnes to all that behould it) it were the lesse matter; but they are not ſimply contente with their owne haire, but buy other heyre, dying it of what color they liſt themſelves: and this they were in the ſame order as you have heard, as though it weare their owne naturall heir: and uppon the other ſide, if any have heyre which is not faire inough, than will they dye it into diverſe colors, almoſt chaunginge the ſubſtance into accidentes by their dyveliſh, and more than thriſe curſed devyſes. So, wheras their heire was geven them as a ſigne of ſubjection, and therfore they were commaunded to cheriſh the ſame, now they have made (as it were) a metamorphoſis of it, making it an ornament of pride, and deſtruction to them ſelves for ever, except they repent.

Bought heyre and colored uſed to be worn.

Spud. This is a ſtyfnecked people, and a rebellious, I ſee well, that thus dareth, in everie reſpecte, to pervert the ſtraight wayes of the Lord, digginge up to themſelves ceſterns of iniquity, and pittes of adverſity, which in th' end, without the great mercy of God, will be their utter confuſion.

Philo. Than, on toppes of theſe ſtately turrets (I meane their goodly heads wherin is more vanitie than true philoſophie now and than) ſtand their other capitall ornaments, as French hood, hat, cap, kercher, and ſuche like; wherof ſome be of velvet, ſome of taffatie, ſome (but few) of woll, ſome of this faſhion, ſome of that, and ſome of this color, ſome of that, according to the variable fantaſies of their ſerpentine minds. And to ſuch exceſſe is it growen as every artificers wyfe (almoſt) wil not ſtick to goe in her hat

Capitall ornaments for the head.

of velvet everye day, every marchants wyfe and meane gentlewoman in her French hood, and everye poore cottagers daughter in her taffatie hat, or els of woll at leaſt, well lined with ſilk, velvet or taffatie. But how they come by this (ſo they have it) they care not; who payeth for it they regard not, nor yet what hurt booth to them ſelves and others it dooth bring, they feare not, but runne daylie *a malo ad pejus* (as they ſay) from one miſchiefe to an other, untill they have filled up the meſure of their evill to their owne perdition at that day.

Hattes of velvets, taffaty worn in common.

Trahit ſua quenque voluptas.

They have alſo other ornaments beſydes theſe to furniſh foorth their ingenious heads, which they cal (as I remember) cawles, made netwyſe, to th' ende, as I thinke, that the clothe of gold, cloth of ſilver, or els tinſell, (for that is the worſt) wherwith their heads are covered and attyred withall underneath their cawles may appeare, and ſhewe it ſelfe in the braveſt manner. Soe that a man that ſeethe them (there heads gliſter and ſhine in ſyche ſorte) wold thinke them to have golden heads.

Cawles made netwyſe.

Golden heads fraught with leaden wit.

Thus laviſhe they foorth the goods of the Lorde, which are none of their owne (but lent them for a tyme) uppon pride and naughtineſſe, delighting (as it ſeemeth) in nothing ſo much as in the ſtincking puddle of vanitie and ſlime, which will be their owne decay at the laſt. Another ſort of diſſolute minions and wanton Sempronians (for I can term them no better) are ſo far bewitched, as they are not aſhamed to make holes in their eares, wherat they hang rings, and other jewels of gold and precious ſtones. But what this ſignifieth in them I will hould my peace, for the thing it ſelfe ſpeaketh ſufficiently. There is a certen kinde of people in the orientall parte of the world (as writers affirme), that are ſuch *philautoi*,

Making holes in their eares to hang rings and jewels by.

A people who cut their ſkin to ſet precious ſtones in them ſelves.

lovers of them ſelves, and ſo prowde with all, that, having plenty of precious ſtones and margarets amongeſt them, they cut and launce their ſkinnes and fleſhe, ſetting therin theſe precious ſtones, to the end they maye glifter and ſhine to the eye.

So, except theſe women weare minded to tread their pathes, and follow their direfull wayes in this curſed kind of unhard of pride, I wonder what they meane.

But becauſe this is not ſo much frequented amongeſt women as men, I ſhall ſay no more therof, untill further occaſion be offred.

Spud. Except it weare a people wedded to the devills eldeſt daughter Pride (for I thinke chaſtitie amongeſt them maye dwell a virgin for any that wil marry her), and given over of God, I never heard the like. I am perſwaded neither the libertines, the epicures, nor yet the vile atheiſts, ever exceeded this people in pride, nor the wickednes of them might ever counterpeaſe with the wickednes of theſe people: *God be merciful unto them!*

Great ruffes, neckerchers, and partlets uſed of women.

Philo. You heare not the tenth parte, for no pen is able ſo wel to diſcribe it, as the eye is to diſcry it. The women there uſe great ruffes, and neckerchers of holland, lawne, camerick, and ſuch cloth, as the greateſt thred ſhall not be ſo bigge as the leaſt haire that is: then, leaſt they should fall down, they are ſmeared and ſtarched in the devils liquore, I meane *ſtarch;* after that, dryed with great diligence, ſtreaked, patted, and rubbed very nicely, and ſo applyed to their goodly necks, and, withall, underpropped with ſupportaſſes (as I tolde you before) the ſtatelie arches of pride: beyond all this they have a further fetch, nothing inferiour to the reſt; as, namely, three or foure degrees of minor

Supportaſſes the pillers of pride.

Minor ruffs.

ruffes, placed *gradatim*, ſtep by ſtep, one beneath another, and all under the maiſter devil ruffe. The ſkyrts, then, of theſe great ruffes are long and ſide every way, pleted and creſted full curiouſly, God wot. Then, laſt of all, they are either clogged with golde, ſilver, or ſilk lace of ſtately price, wrought all over with needle work, ſpeckled and ſparkled heer and there with the ſonne, the moone, the ſtarres, and many other antiquities ſtraunge to beholde. Some are wrought with open woorke down to the midſt of the ruffe and further, ſome with purled lace ſo cloyd, and other gewgawes ſo peſtred, as the ruffe is the leaſt parte of it ſelf. Sometimes they are pinned up to their eares, ſometimes they are ſuffered to hang over their ſhoulders, like windmil ſayles fluttering in the winde; and thus every one pleaſeth her ſelf with her fooliſh devices, for *ſuus cujuſque crepitus ſibi bene olet*, as the proverb ſaith: every one thinketh his own wayes beſt, though they leade to diſtruction of body and ſoule, which I wiſh them to take heed of.

The great curioſity of ruſs and neckercheirs.

Spud. As in a camelion are ſaid to be all coulours, ſave white, ſo I think in theſe people are all things els, ſave vertue and Chriſtian ſobrietie. Proteus, that monſter, could never chaunge him ſelf into ſo many fourmes and ſhapes as theſe women doo: belike they have made an obligation with hel, and are at agreement with the devil, els they would never outrage thus, without either feare of God or reſpect to their weak bretheren, whom heerin they offend.

Proteus.

Philo. The women alſo there have dublets and jerkins, as men have heer, buttoned up the breſt, and made with wings, welts, and pinions on the shoulder points, as mans apparel is for all the world; and though this be a kinde of attire appropriate onely to man, yet they blush not to wear

Women wearing dublets and jerkins.

it, and if they could as wel chaunge their ſex, and put on the kinde of man, as they can weare apparel aſſigned onely to man, I think they would as verely become men indeed, as now they degenerat from godly, ſober women in wearing this wanton lewd kinde of attire, proper onely to man.

A curſe to them that weare contrary apparell to their ſex.

It is written in the 22 of Deuteronomie, that what man ſo ever weareth womans apparel is accurſed, and what woman weareth mans apparel is accurſed alſo. Now, whether they be within the bands and lymits of that curſſe, let them ſee to it them ſelves. Our apparell was given us as a ſigne diſtinctive to diſcern betwixt ſex and ſex, and therfore one to weare the apparel of another ſex is to participate with the ſame, and to adulterate the veritie of his owne kinde. Wherefore theſe women may not improperly be called *Hermaphroditi*, that is, monſters of bothe kindes, half women, half men.

Hermaphroditi.

Spud. I never read nor heard of any people, except drunken with Cyrces cups, or poyſoned with the exerciſens of Medea, that famous and renoumed ſorcereſſe, that ever woulde weare ſuche kinde of attire as is not onely ſtinking before the face of God, offenſive to man, but alſo pointeth out to the whole world the venereous inclination of their corrupt converſation.

The diverſity of gounes.

Philo. There gownes be no leſſe famous alſo; for ſome are of ſilk, ſome of velvet, ſome of grogram, ſome of taffetie, ſome of ſcarlet, and ſome of fine cloth, of ten, twentie, or fortie ſhillings a yard. But if the whole gowne be not ſilke or velvet, then the ſame ſhall be layed with lace, two or three fingers broade, all over the gowne, or els the moſt parte.

Simiæ in purpuris.

Or, if not ſo (as lace is not fine enough ſometimes), then it muſt be garded with great gardes of velvet, four or five

fingers broad at the leaſt, and edged with coſtly lace; and as theſe gownes be of divers and ſundrie colors, ſo are they of divers faſhions, changing with the moon, for ſome be of the new faſhion, ſome of the olde, ſome of this faſhion, and ſome of that, ſome with ſleeves hanging down to their ſkirts, trayling on the ground, and caſt over their shoulders, like cow-tayles. Coſtly gownes.

Some have ſleeves much shorter, cut up the arme, and pointed with ſilk-ribons very gallantly, tyed with true-looves knottes (for ſo they call them).

Some have capes reaching downe to the middeſt of their backs, faced with velvet, or els with ſome fine wrought ſilk taffatie at the leaſt, and fringed about very bravely; and (to shut up all in a word) ſome are pleated and ryveled down the back wonderfully, with more knacks than I can declare. Than have they petticots of the beſt cloth that can be bought, and of the faireſt dye that can be made. And ſometimes they are not of cloth neither, for that is thought to baſe, but of ſcarlet, grogram, taffatie, ſilk, and ſuche like, fringed about the ſkirts with ſilk fringe of chaungable coloure. Petticots.

But which is more vayn, of whatſoever their petticots be, yet muſt they have kyrtles (for ſo they call them), eyther of ſilk, velvet, grogram, taffatie, ſaten, or ſcarlet, bordered with gards, lace, fringe, and I cannot tell what beſydes. Kirtles.

So that when they have all theſe goodly robes uppon them, women ſeeme to be the ſmalleſt part of themſelves, not naturall women, but artificiall women; not women of flesh and blod, but rather puppits or mawmets of rags and clowtes compact together. Women the leaſt part of themſelves.

So farre hath this cancker of pride eaten into the body of the common welth, that every poore yeoman his daughter, every husband man his daughter, and every cot-

Poore mens daughters exceſſe.

tager his daughter, will not ſpare to flaunt it out in ſuch gownes, petticots, and kirtles as theſe. And not withſtanding that their parents owe a braſe of hundred pounds more than they are worth, yet will they have it, *quo jure quave injuria*, eyther by hooke or crooke, by right or wrong, as they ſay, wherby it commeth to paſſe that one can ſcarſly know who is a noble woman, who is an honorable or worshippfull woman from them of the meaner ſorte.

Parents to blame.

Spud. Their parents and freinds are muche to be blamed for ſuffering them to go in ſuche wanton attyre. They should not allowe them ſuch large pittance, nor ſuffer them to meaſure their apparell after their own licentious yardes of ſelfe will, and wicked deſires.

The impudency of proud harlots.

Philo. Than they shall be ſure never to have good day with them, for they are ſo impudent that, all be it their poore parents have but one cow, horſe, or sheep, they wil never let them reſt til they be ſould to maintain them in their braveries, paſt all tongue can tell. And, to ſay truth, ſome parents (worthie to be inaugured with the lawrell crowne of triple follie,) are ſo buxome to their shamleſſe deſires, and ſo exorable to their proſtitute requeſts, that they graunt to their too too nice daughters more than they can deſire themſelves, taking a ſingular felicity and ſurmounting pleaſure in ſ[e]ing them to go plumed and decked in the feathers of deceeptfull vanity.

Our remiſſe lenitie of parents to their children.

Sp. This over great lenitie and remiſſe libertie in the education of youthe, in reſpect of the event and ſucceſſe in the end, maye rather be counted an extrem cruelty, than a fatherly pitie of them towards their children; for what maketh them ſo ſoone whores, ſtrumpets, and bawdes, as cockering of them doth?

What maketh them apt and prone to all kind of naughtineſſe but this? Nothing in the world ſoe muche; for give a wild horſe the libertie of the head never ſo little, and he will runne headlonge to thyne and his owne deſtruction alſo. What maketh whores and ſtrumpets.

So long as a ſprigge, twiſt, or braunche is yong, it is flexible and bowable to any thing a man can deſire; but if we tarie till it be a great tree, it is inflexible and unbowable. If wax be taken whyleſt it is hote, anye character maye be eaſelye imprinted, but tarying till it be hard, it receiveth no printe at all.

So, correct children in their tender yeres, and you may bow them to what good lore you will your ſelfe; but tarie till they be old, than is it to late, as experience teachethe daylie.

Philo. Their neitherſtockes, in like maner, are either of ſilke gearnſey, worſted, crewell, or, at leaſt, of as fyne yarn, thread, or cloth, as is poſſible to be had, cunningly knit and curiouſly indented in every point: wherto they have korked ſhooes, pinſnets, pantoffles, and ſlippers, ſome of black velvet, ſome of white, ſome of greene, and ſome of yellowe; ſome of Spaniſh leather, and ſome of Engliſh lether, ſtitched with ſilk, and imbrodered with gold and ſilver all over the foote, with other gewgawes innumerable. All which if I ſhould endevoure my ſelfe to expreſſe, I might with more facilitye number the ſands of the ſea, the ſtarres of the ſkye, or the graſſe uppon the earth, ſo infinit and innumerable be their abuſes. For weare I never ſo experte an arithmetician, or mathematician, I weare never capable of the halfe of them, the devill brocheth ſoe many new faſhions every day. Netherſtocks of gernſey or ſilk. Corked ſhoes, pinſnets, pantoffles, and ſuch like, for women. The innumerable faſhions of womans attire.

Wherfore to their Author I leave them, not omittinge to

Pride ſtinking before the face of God.

tell you by the way (as an interim) of a certen kynde of ſweete pride uſed amongeſt gentlemen and gentlewomen in Ailgna.

Spud. I have learned out of the Booke of God, that all pride is ſtincking before the face of God; wherfore I greatly deſyre to knowe what abortyve miſcreant this is, for it is ſome portentous miſhapen monſter, I am perſwaded.

The having of civet, muſk.

Philo. Is not this a certen ſweete pride to have cyvet, muſke, ſweete powders, fragrant pomanders, odorous perfumes, and ſuch like, wherof the ſmel may be felt and perceived, not only over all the houſe, or place, where they be preſent, but alſo a ſtones caſt of[f] almoſt, yea, in bed wherin they have layed their delicate bodies, the places where they have ſate, the clothes, and thinges which they have touched ſhall ſmell a weeke, a moneth, and more, after they be gon. But the prophet Eſaias telleth them, inſtead of their pomaunders, muſks, civets, balmes, ſweet odours and perfumes, they ſhall have ſtench and horrour in the nethermoſt hel. Let them take heed to it, and amend their wicked lives.

And other perfumes, a ſweet kind of pride.

Eſai, cap. 3.

And in the ſommer-time, whilſt flowres be greene and fragrant, yee shall not have any gentlewoman almoſt, no nor yet any droye or puſſle in the countrey, but they will carye in their hande noſegayes and poſies of flowres to ſmell at; and which is more, two or three noſegayes ſticked in their breſts before, for what cauſe I cannot tel, except it be to allure their paramours to catch at them, wherby, I doubt not, but they get many a flabbering kiſſe, and, peradventure, more freendship beſides: they know beſt what I mean.

Noſegayes and poſies of flowers worn and caried abrod.

Beware the Spaniſh pip.

Spud. You wil be thought very ſtraight laced to ſpeak againſt theſe thinges, for I have heard it ſaid, that theſe ſweet ſmels are bothe corroborative to the ſences, and com-

fortative to the ſpirits, and which doo vivifie and recreate aswel the body as the minde.

Philo. They are ſo far from comforting the braines, or lightning the ſpirits of men, that as myſtes and exhalations which evaporate from theſe earthly bodyes, and are drawen up by the attractive power of the ſun, moon, and ſtarres, doo rather obnubilate and darken the beames of the ſun, not ſuffering his radiations to diſparcle abrode; ſo theſe (in a maner) palpable odors, fumes, vapours, ſmells of theſe muſks, cyvets, pomanders, perfumes, balmes, and ſuche like, aſcending to the braine, do rather denigrate, darken, and obſcure the ſpirit and ſences, then either lighten them, or comfort them any manner of way. But howſoever it falleth out, ſure I am they are enſignes of pride, allurements to ſinne, and provocations to vice. After all this, when they have attired them ſelves in the midſt of their pride, it is a world to conſider their coyneſſe in geſtures, their minſednes in woords and ſpeaches, their gingerlynes in trippinge on toes like yong goats, their demure nicitie and babiſhnes, and withall their hawtie ſtomackes and more than Cyclopicall countenances. Their fingers are decked with gold, ſilver and precious ſtones, their wriſtes with bracelets and armlets of gold, and other precioufe jewels: their hands are covered with their ſweet waſhed gloves, imbrodered with gold, ſilver, and what not; and to ſuch abhomination is it grown, as they muſt have their looking glaſſes caryed with them wherſoever they go. And good reaſon, for els how cold they ſee the devil in them? for no doubt they are the devils ſpectacles to allure us to pride, and conſequently to diſtruction for ever. And above al things they muſt have their ſilk ſcarffes caſt about their

Theſe curious ſmelles obnubilat the ſpirits and darken the ſences.

Sweet ſmells of muſks, civet, and ſuch like, do anoy the ſpirits.

The vain geſtures and coynes of women in the middeſt of their pecok fethers.
Fingers clogged with rings.
Womens trinckets.
Sweeted gloves.
Looking glaſſes, the devills spectacles.

Silk ſkarfes.

faces, and fluttering in the winde, with great taſſels at every end, either of gold, or ſilver, or ſilk. But I know wherfor they wil ſay they weare theſe ſcarfes; namely, to keep them from ſun-burning; but I wold aſke theſe nicelings one queſtion, wherin if they can reſolve mee, then I will ſay, as they ſay, that ſcarffes are neceſſary, and not flags of pride.

A queſtion to ſcarfe wearers.

Can that thing which is moſte glorious and fair of it ſelf make any thing foule or ilfavored? The ſun is a moſt glorious and fair creature, and therfor cannot make them fowler then they are of their own nature. From whence then is it that the ſun burneth them, and altereth their orient colour into woorſer hue? The cauſe therof proceedeth from their own genuine corruption and natural imperfection; for no more is their fowlenes to be aſcribed to the ſtelliferous beames of the gliſtering ſun, then the ſtench of a dead carcaſſe may be ſaid to come from the ſun, and not rather from it own corruption and filthines. They buſie themſelves in preſerving the beautie of their bodyes, which laſteth but for a time, and in time is cauſe of his own corruption, and which, in effect, is nothing els then putrifaction it ſelf, and a dunghil covered with white and red, but for the beautie of the foule they care nothing at all. When they uſe to ride abrod they have inviſories, or viſors made of velvet, wherwith they cover all their faces, having holes made in them againſt their eyes, whereout they look. So that if a man, that knew not their guiſe before, should chaunce to meet one of them, hee would think hee met a monſter or a devil, for face hee can ſee none, but two brode holes againſt her eyes with glaſſes in them. Thus they prophane the name of God, and live in all kinde of voluptuouſnes and pleaſure, wurſſe then ever did the hethen.

Viſors or inviſories of velvet to ride abrode in.

Suis voluntabris verſemtur.

Sp. What think you, are not the inventors and firſt finders out of theſe new toyes and dyvelish devices in great daunger, and partakers with them of the evill committed?

Philo. It cannot be but the inventors of theſe new toyes are in great daunger before God, as they who ſhall render accounts to God not only for the invention of them, but alſo for the evil committed by them. For whoſoever is author of any evil muſt needs anſwer for the evil. And ſurely the authors of theſe newfangles are not unworthy to be canonized ſaints when the yeere of jubilie commeth (I meane ſaincts of Sathan); for there is no deed ſo flagitious, no fact ſo dangerous, nor any thing ſo hainous, which with alacritie is not plauſibly committed for the maintenance of theſe diveliſh toyes and devices: and albeit that the perſons themſelves who offend this way ſhal dye in their ſinnes, their owne bloud being powred uppon their owne heads, yet the authors of theſe new toyes, wherthorow they offended, ſhalbe giltie of their deathes, and ſurely anſwear for their deſtruction in the day of the Lord.

The firſt finders and inventors of new faſhions are culpable of all the evil that commeth by them.

Spud. But ſay they, if I make them not, an other wil, and it is as good for me to make them as an other; and it is my lyving, wherfore I am diſcharged of blame, if I make them (being commaunded) with ſweat of my face, and with travaile and paine to get my lyving.

A vaine excuſe.

Philo. We are commaunded, indeed, to get our lyving with the ſweat of our face, but how? Not in doing thoſe things which are evill of themſelves, and alſo drawe and intice others to evill, but in things lawful and good, and which induce to goodneſſe. And to ſay others will make them, if I do not, no more excuſeth them of offence than for

We are bound to get our lyving in well doing, not in evill doing.

A caveat to artificers that invent new faſhions.

a murtherer or thief to ſay, if I had not robbed, or killed this man, another wold, diſchargeth him from the penaltie of the judiciall lawe to be inflicted againſt him. Is it lawfull for us to do evill becauſe others do it? Or dooth the wickednes of an other delyver me from blame, if I commit the ſame offence? no, nothing leſſe. Wherfore let taylers and artificers beware how they eyther invente or make theſe new devyces and dyveliſh faſhions every day: and being requeſted to make them, if they percive them tende to vice, and allure to ſinne, let them refuſe them in the name of God, more tendering the ſalvation of many than the privat commodytie of themſelves alone: which thing if every one wold do, he ſhould delyver his own ſoule, and ſupport an infinit number from falling into the gulphe of ſinne; and ſo in ſhort tyme theſe new toyes, fond devyces and childiſh babelries (new faſhions I ſhould ſay) wold ſoone vaniſh away and come to naught: which God graunt may once be ſeene!

Spud. Did the women of the former world attire themſelves in ſuche ſorte as theſe women do?

Philo. The women of the former age, you may be ſure, never appareled themſelves like one of theſe. But leaſt you ſhould thinke that the godly onelie lyved thus auſterly, you ſhal heare how little the very hethen and barbarian women have, and do at this preſent, eſteeme of apparell; as Stuperius witneſſeth, whoſe words are theſe, ſpeking of the Egyptian women: "*Veſtimenta ſciunt nec nova preſtinis mutare, verum ſemper his in cultibus gaudent perpetuo tempore congredi, quaſcunque gentes hunc per orbem viſitent;* which may be thus turned into Engliſh verſe:

The Egiptian matrones never uſe
Their faſhion of attyre to change,
But ever keep one forme to chuſe,
Although they viſite nations ſtrange.

And as all writers doo affirme, all the women there indifferently go with their haire hanging downe, with a broade hat uppon their heads, and other attyre as playne as the reſt, ſo farre are theſe people from pride, and hunting after ſtrange faſhions as our women doo.

The women of Affrica are witneſſed, by the ſame Stuperius, and others to be ſo farre from affecting ſtrange faſhions, or curioſity in aparel, that they cloth themſelves, in a manner, all over *ferinis pellibus*, with beaſts ſkinnes, furres, and ſuch like. And this they think ſo riche attire, as they uſe it altogether when they celebrat their feſtival ſolemne daies, or when they go abrode to be ſeene.

The Braſilian women eſteeme ſo litle of apparell alſo, as they rather choſe to go naked (their ſecret partes onely being covered) then they wold be thought to be proud, or deſirouſe of ſuch vanities.

The Cantabrian women likewyſe, with many others, do the ſame. In High Germany, the women uſe in effect one kind of apparel or habite, without any difference at all, nothing like other nations delighting in new fangles: yea, the wives there are ſo far from pride that they will not diſdaine to carie all their houſehould ſtuffe, and other trinckets, about with them uppon their backs in tyme of extremitie. Theſe mayds and virgins go very plain, with kerchers only on their heads, their haire hanging downe behinde, in token of virginitie.

Thus, you ſee, every nation, how barbarous ſoever, are much inferiour to the people of Ailgna in pride and exceſſe of apparell; and yet theſe examples I alledge not to the end I wold wiſh all others to uſe the ſame, or the very like brutiſh kind of auſter habite, but to ſhew how farre they be from pride, and how much the other be wedded to the ſame. And as for the vertuous, and Godly Chriſtian women, from the beginning of the world they have ſo litle cared for the vain glory of apparell, and ſo litle (or rather nothing at al) were they acquainted therwith, as they hunted for nothing els ſo much as for the ornaments of the mind, as wiſdom, continency, chaſtitie, and true godlyneſſe, thinking the ſame bewtie ſufficient. They counted it great ſhame to cloth their bodies with ſumptuous apparel, and their minds to be naked, and voide of true vertue. So, if theſe women wold ſeek after the bewtie of the mind, they wold not affect apparell ſo much; for if they be faire in body alredy, than need they not gorgeous apparel to make them fairer: and if they be deforme in body, it is not the apparell that can make them fairer. And either their bewtie conſiſteth in them, or in their apparal: if in them, than not in the apparell, and ſo it is meere foolery to were them; and if in apparel, than not in them, and ſo cannot the garments make them fayre whom God and nature hath made otherwiſe: wherfor look in what ſhape, forme, or condition, every one is created by God, let him content himſelfe with the ſame, without any alteration or chaunge, with praiſe to his Creator.

Spud. They hold (notwithſtanding) that it is the pride of the heart, which God ſo muche hateth and deteſteth.

Pride of the heart.

Philo. It is verye true that God puniſheth the pride of the heart with eternal damnation (if they repent not), for he

will be ſerved and ob[e]yed either with the whole man, or els with none. Than, if he puniſh the pride of the heart with everlaſting damnation, he muſt needs (in juſtice) puniſh the pride of apparell with the like, being booth joyned in one predicament of ſinne, and the pride of apparell much more hurting before the world than the other.

Pride of apparel equivalent with pride of the heart.

Alſo it is manifeſt that the pride of apparel riſeth firſt from the corruption of the heart, as the effects from the cauſe, the fruite from the roote of the tree: than, if the pride of the heart which, notwithſtanding it hurleth not outwardly, but is ſecret betwixt God and himſelfe, be damnable in its owne nature before God, than muſt it needs be that the pride of apparell (which ſheweth its ſelfe to the world, both offenſive to God, and hurtfull to man, and which alſo is the fruite of the pride of the heart, and throweth almoſt as many as behold it, at leaſt as many as followe it, into the very dungion of hell, is much more pernicious and damnable than the other.

Spud. Hath the Lord plagued this ſinne of pride with any notable torture or puniſhment ever from the beginning of the world unto this day, or hath he omitted the revenge therof as a thing of ſmall force, or importance?

Philo. Moſt fearfull plagues and dreadfull judgements of God have in all ages beene powred uppon them that offended herein, as all hiſtories, both holy and prophane, do beare record. For proofe wherof I will geve you a taſte but of a few, wherby may appeare how wonderfully the Lord, in all ages, tymes, kinreds, and peoples, hath puniſhed thoſe that thorow pride (like wicked recuſants and backſlyders from God) have rebelled againſt his majeſtie. The devill, who before was an angell in heaven, arrogating to himſelfe the

imperiall throane of the majeſty of God, was caſt downe into the depth of hell, burning with fire and ſulphur for ever.

Examples of God his puniſhments executed uppon them that offended in pride in all ages.

Adam, deſiring to be a God (for the ſerpent tould him, he ſhould be as God, knowing both good and evill), was for the ſinne of pride throwne downe to the bottome of hell, and not onely he but all his poſteritie to the end of the world. The hoaſt of Core, Dathan, and Abiram, for their exceeding pride in ſtirring up mutenie, rebelling againſt their lawfull magiſtrate, were ſwallowed up quick into hell, the earth opening her mouth and drowning them, with all their complices whatſoever. The people of Babylon, intending to builde a tower, whoſe top ſhould tutche the ſkye, thinking that if God ſhould drown the world againe with water, they would be ſure inough on the toppe of their high turrets; yea, they intending to ſit with God himſelfe (if need weare) weare all confounded, and a diverſe language put into every mans mouth, that none knew what an other ſpake. And thus were they forced to leave there building, and diſperſed themſelves abroad uppon the face of the earth, wherof ſprang the firſt diverſitie of languages in the world. Wherfore when we heare any language ſpoken we know not, it may be a memorandum to put us in minde of our pride, which was the cauſe therof.

A memorandum.

Goliah, the great gyant, the huge Cyclops, and ſworne enemy to the children of Iſraell, for his pride againſt the Lord was ſlaine by David, the fait[h]full ſervant of the Lord.

Antiochus, intending to overthrow and ſacke Jeruſalem, to ſpoile the ſanctuarie and Temple of the Lord, and to kill the people of God, was for his pride overturned in his chariot, ryding thitherward, his belly bruſt, and filthy wormes crawled out moſte lothſomly; and, in fine, beganne ſo to ſtinke

and ſwell, as neither his ſervants, nor he himſelfe, cold abide his owne ſavoure; and thus ended his lyfe in great miſerie and wretchedneſſe.

Nabuchodonozor was for his pride caſt out of his kingdom, and forced to eat graſſe with wild beaſts in the wilderneſſe. Nabuchodonoſor Daniel 4.

King Saule, for his pride and diſobedience, was depoſed of his principalitie and kingly regimente, and in the end ſlewe him ſelf on mounte Gelboe moſt deſperately. K. Saul.

Sodoma and Gomorra were both deſtroyed with fire and brimſtone from heaven for their ſin of pride and contempt of the Lord. All the world in the daies of Noah was drowned with univerſall deluge for pride and contumacy of heart.

King Hezekiah, for his pride in ſhewing to the Ambaſſadors of the King of Babylon all his treaſure (for he ſent meſſengers unto him with gifte and lettres, congratulatorie for the recoverie of his helth) loſt all his jewels, treaſures, and riches, with his owne ſonnes alſo, being tranſported captives into Babilon. K. David, for his pride in numbring the people contrary to the wil of God, was grevouſlie punifhed, and threeſcore and ten thouſand of his people ſlaine with a greevous peſtilence for the ſame. 2 Reg. c. 25. Samuel 1, c. 4, vers. 15.

King Pharao, for his pride againſt the Lord (for he thought him ſelfe a God uppon the earth, and therfore aſked he Moyſes, in deriſion, who is the Lord?), was drowned in the Read Sea with all his hoaſt. The proude Phariſey, juſtifying him ſelfe, for his pride was reproved of the Lord, and rejected. The proude phariſey.

King Herode, for attiring himſelfe in ſumptuous aray and not aſcribing glory to the Lord, was ſtrucken dead by an Angel, and wormes conſumed his fleſh immediatly. Al Herode.

theſe, with infinit millions moe in al ages, have periſhed thorow pride, and therfore let not this people think that they ſhall eſcape unpuniſhed, who drinke up pride as it weare ſweet wyne, feede uppon it as uppon delicious meats, and wallow in it as a filthie ſwyne doth in dirtie myre. Will the Lord puniſh his peculiare people and elect veſſels, and let them goo free?

And his places are prepared if we repent not.

Wherfore I wold wyſhe them to be warned, for it is a terrible thing to fall into the hands of God, who is a conſuming fire and a fearfull God. His bowe is bente, his arrowes of judgements are drawen to the head, his fire is kyndled, his wrath is gone out, and ready to be powred uppon the contemners of his lawes. Tempt not the Lord any longer; provoke not his wrath, exaſperate not his judgements towards thee; for as mercy proceedeth from him, ſo doth juſtice alſo; and, be ſure of it, he payeth home at the laſt. For as in mercie he ſuffreth no good deed to be unrewarded, ſo, in his juſt judgemente, there is no wickednes which he leaveth unpuniſhed. And yet, notwithſtanding, their wickedneſſe and pride is ſuch as ſtincketh before the face of God, and maketh the enemies to blaſpheme and ſpeake evill of the wayes of the Lord: for, ſay they, the men of Ailgna are wicked and licentious in all their wayes, which eaſily appeareth in their apparell and new fangled faſhions every day invented. The beaſtly epicures, the drunkards and ſwilbowles, uppon their ale benches, when their heads are intoxicat with new wine, wil not ſtick to belch foorth and ſay, that the inhabitantes of Ailgna go bravelye in apparell, chaunging faſhions everie daye, for no cauſe ſo much as to delight the eyes of their harlots withall, and to inamoure the mindes of their fleshly paramours. Thus be

Our new fangles and tois are occaſion why all nations mock and floute us.

this people a laughing ſtock to all the world for their pride, a ſlaunder to the word of God, and to their profeſſion, ſcandalles to their brethren, a dishonor and reproch to the Lord, and very caterpillers to themſelves in waſting and conſuming their goods and treaſures uppon vanyties and trifles.

Our lyving ſlaundrous to the truth.

Spud. Seeing that by divyne aſſiſtance you have now finiſhed your tractation of the apparell of Ailgna, ſhew me (I pray you) what other abuſes be there uſed; for I am perſwaded that pride, the mother of all ſinne, is not without her daughters of ſinne ſemblable to her ſelfe.

The horryble vice of Whordome in Ailgna.

Philo. The horryble vice of whordome alſo is there too too much frequented to the great hiſhonor of God, the provoking of his judgements againſt them, the ſtaine and blemiſh of their profeſſion, the evill example of all the world, and finally to their owne damnation for ever, excepte they repente.

Whordome in Ailgna too rife.

Spud. I have heard them reaſon, that mutuall coition betwixt man and woman is not ſo offenſive before God; for do not all creatures (ſay they) as well *reptilia terræ* as *volatilia cæli*, the creping things upon the earth, as the flying creatures in the aire, and all other creatures in generall, both ſmall and great, ingender together? Hath not nature and kynd ordained them ſo? and geven them members incident to that uſe? and doth not the Lord (ſay they) as with a ſtimule or prick by his mandat, ſaing *creſcite et multiplicamini et replete terram*: increaſe, multiplie and fill the earth, ſtirre them up to the ſame? Otherwyſe the world

Vain and ungodly reaſons pretending that whordome is no ſinne.

O wicked lybertines!

wold become barren, and ſoone fall to decay: wherfore they conclude that whordome is a badge of love, a cognizance of amitie, a tutch of luſtie youth, a frendlie daliance, a redintegration of love, and an enſigne of vertue, rather meritorious than damnable: theſe, with the like, be the exceptions which I have hard them many times to object in defence of their carnall pollutions.

Philo. Curſed be thoſe mouths that thus blaſpheme the mightie God of Iſraell and his facred word, making the ſame clokes to cover their ſinne withall: worſe are they than lybertynes who thinke all things lawfull, or atheiſtes who denie there is any God. The divells themſelves never ſinned ſo horribly nor erred ſo groſſely as theſe (not Chriſtians, but dogges) do, that make whordom a vertue and meritorious: but becauſe you ſhal ſee their deceptions diſplayed and their damnable abuſes more plainly diſcovered, I will reduce you to the firſt inſtitution of this godly ordenance of matrimony. The Lord our God, having created all things in heaven, earth or hell whatſoever, created of every ſex two, male and female of both kindes; and laſt of all other creatures he made man after his own likeneſſe and ſimilitude, giving him a woman, made of a ribbe of his own body, to be his companion, and comforter, and lincking them together in the honorable ſtate of venerable wedlocke, he bleſſed them both, ſaying *creſcite, multiplicamini et replete terram;* increaſe, multiplie, and repleniſh the earth: wherby it is more than apparent that the Lorde, whoſe name is Jehovah, the mightie God of Iſraell, is the author of godly matrimony, inſtituting it in the time of mans inconcency in Paradice; and that, as mee ſeemeth, for foure cauſes. Firſt, for the avoydance of whordome; ſe-

The firſt inſtitution of matrimonie.

Mariage inſtituted for 4 cauſes.

condly, for the mutuall comforte and confolation that the one might have of the other in all adverſities and calamities whatſoever: thirdly, for the procreation and godly propagation of children in the feare of the Lord, that both the world might be increaſed therby, and the Lord alſo in them glorified. And, fourthlie, to be a figure or type of our ſpirituall wedlocke betwixt Chriſt and his church, both militant and triumphante. This congreſſion, and mutuall copulation of thoſe that be thus joyned together in the godlye ſtate of bleſſed matrimony is pure virginitie, and allowable before God and man, as an action wherto the Lorde hath promiſed his bleſſing thorow his mercy, not by our merite, *ex opere operato*, as ſome ſhame not to ſay. All other goinges together and coitions are damnable, peſtiferous, and execrable. So, now you ſee that wheras the Lord ſaith increaſe, multiplie, and fill the earth, he alludeth to thoſe that are cheyned together in the godlye ſtate of matrimonie and wedlocke, and not otherwyſe: for to thoſe that go together after any other ſorte, he hath denounced his curſe and wrath for evermore, as his alſaving word beareth record. And wheras they ſay that all creatures uppon the earth do ingender together, I graunte it is true; but how? *in ſuo genere*, in their owne kinde. There is no creature creeping on the earth, or flying in the aire, how irrationable ſoever, that dooth degenerate as man dooth, but keepethe the ſame ſtate and order wherein they were made at the firſt; and ſo if man did, he ſhould not commit the abhominable whordome and filthie ſinne as hee dooth. It is ſaid of thoſe that write *de naturâ animalium*, that (almoſt) all unreaſonable beaſts and flying fowles, after they have once linked and united them ſelves together to

All mutuall copulation except mariage is unlawfull.

How all creatures do goe togither in their kinde.

any one of the ſame kinde, and after they have once eſpouſed them ſelves the one to the other, wil never after joyne them ſelves with any other, til the one be diſſolved from the other by death. And thus they keepe the knot of matrimonie inviolable to the end; and if any one chaunce to revolte, and go togither with any other, during the life of his firſt mate, al the reſt of the ſame kind aſſemble togither, as it were in a councel or parliament, and either kil or greevouſly puniſh the adulterer or adultereſſe, whether ever it be; which lawe I would God were amongſt Chriſtians eſtabliſhed. By all which it may appeer how horrible a ſinne whordome is in nature, that the very unreaſonable creatures doo abhorre it. The heathen people, who know not God, ſo much lothe this ſtinking ſinne of whordome that ſome burne them quick, ſome hang them on gibbets, ſome cut off their heds, ſome their armes, legs and hands; ſome put out their eyes, ſome burne them in the face, ſome cut of their noſes, ſome one parte of their bodye, ſome another, and ſome with one kinde of torture, and ſome with another; but none leaveth them unpuniſhed: ſo that we are ſet to ſchoole to learn our firſt rudiments (like yung novices or children ſcarce crept out of the ſhel) how to puniſh whordome even by the unreaſonable creatures, and by the heathen people who are ignorant of the devine goodnes. God me merciful unto us!

The fidelitie of unreaſonable creatures in mariage one towards an other.

How much the heathen have deteſted whordome.

Sundery puniſhments of whordome amongſt the heathen.

Spud. I pray you rehearſe ſome places out of the word of God, wherin this curſed vice of whordome is forbidden, for my better inſtruction.

Philo. Our Saviour Chriſte, in the eight of John, ſpeaking of the woman whom the malicious Jewes had apprehended in adulterie, bad her go her way, and ſin no more. If it had

Teſtimonies out of the woord of God wherin whordome is forbid.

not been a moſte greevous ſin, he would never have bid her to ſin therin no more.

In the fift of Mathew he ſaith, Who ſo luſteth after a woman in his hart, hath committed the fact alredy, and therfore is guiltie of death for the ſame. To the Phariſes, aſking him whether a man might not put away his wife for any occaſion? Chriſte anſwered, For no cauſe, ſave for whordome onely; inferring that whordome is ſo hainous a ſinne, as for the perpetration therof it ſhalbe lawful for a man to ſequeſter him ſelf from his own wife, and the wife from her owne husband. The Apoſtle Paul ſayth, Know you not that your bodyes are the members of Chriſte? Shall I then take the members of Chriſte (ſaith he), and make them the members of an whore? God forbid! knowe yee not that he who coupleth him ſelf with a harlot is become one body with her? Flee fornication (ſaith he), therfore, for every ſinne a man committeth is without the body, but who committeth fornication ſinneth againſt his owne body. And in another place: Knowe you not that your bodyes are the temples of the Holy Ghoſt, which dwelleth within you? And who ſo deſtroyeth the temple of God, him ſhall God deſtroy.

Mat. 5.

Mat. 19; Mat. 10; Luc. 16.

1 Cor. 6.

In an other place he ſaith: Be not deceived, for neither whoremonger, adulterer, fornicator, inceſtuous perſon, nor ſuch like, ſhall ever enter into the kingdome of heaven. Again, *Conjugium honorabile eſt inter omnes:* mariage is honorable amongſt all men, and the bed undefiled; but whooremongers and adulterers God ſhall judge. In the Revelation of Saint John is it ſaid, that they who were not defiled with women doo waite upon the Lamb, whetherſoever he goeth. The Apoſtle Paul willeth us to be ſo far from fornication, that it be not once named amongſt us, as be-

commeth ſaints; with infinit ſuch places, which for breefnes I omit, referring you in the Olde Teſtament to theſe and ſuch like places, namely, the 20 of Exodus, 20 of Leviticus, Deutronomie 22, Deutro. 27, 2 Reg. 11, Levit. 18, Exodus 22, Num. 5, Eccl. 9, Pro. 23, 7 verſe, 24.

Spud. As you have now prooved by invincible teſtimonies of holy Scripture, that whordome is forbidden by the Lord, ſo, I pray you, ſhow me the greevouſnes therof by ſome ſevere and rare examples of Gods juſt judgement, executed uppon the ſame from the beginning.

Geneſis 7, 8.

Puniſhments of whordom in all ages.

Philo. The whole world was deſtroyed with water, not any living thing left upon the erth (ſave in the Ark of Noath) for the ſin of whordom, inceſt, and brothery, uſed in thoſe daies. Sodoma and Gomora, two famous cities, were conſumed with fire and brimſtone from heaven for the ſin of whordom, adulterie, and fornication. The citie of the Sichemits, man, woman, and childe, weare put to the edge of the ſwoorde for the raviſhing of Dina, the daughter of Jacob. The Lord alſo tolde Abimelech that if he did not let go untouched Sara, Abraham his wife, bothe he and all his houſholde ſhould dye the death, notwithſtanding he did it ignorantly. The very ſame hapned to Iſaac. Judas, underſtanding that his daughter in law was impregnate and great with childe, and not knowing by whom, commanded that she ſhould be burned without any further delay. Was not Abſalon, king David his ſonne, plagued all his life for going into his fathers concubines? And did not Achitophel, who gave councel ſo to do, hang himſelf? Was not Ruben, the firſt borne ſonne of Jacob, accurſed for going up to his fathers bed, and loſt he not his birth-right, his dignitie, his primacie, over his bretheren for the ſame? Were there not above

Geneſis 19; Geneſis 24.

Geneſis 26.

Ge. 16.

Ge. 18.

2 Reg. 16.

Ge. 29.

threefcore and five thoufand men ſlain for the adulterie doon with one Levits wife? Was not king David puniſhed all the daies of his life for his adulterie doon with Berſabe, Urias his wife? Was not his ſonne Amon, for lying with Thamar, ſlain? Was not Solomon, beeing perverted with heathen women, caſt out of the favour of God, notwithſtanding being otherwiſe the wiſeſt prince in all the world? Did not Achab, at the perſwaſions of Jeſabel, his curſed wife, falling to idolatrie and worſhiping of idolles and devils, ſuffer moſte cruell punishment in this life all his dayes, beſide what he ſuffereth now God onely knoweth. Were not the Iſraelite and Madianitish woman both ſlain by that woorthy man Phinees, who ran them both thorow the privy members with his javelin or ſwoord? Was not Sampſon brought to a miſerable end, his eyes beeing bothe put out, and he made to be a laughing ſtock to all men, thorow his too much favouring of wanton women? Was not king Pharao wunderfully plagued but for intending evil in his hart towards Sara, Abraham his wife? Did not the Lord ſlay (with a moſt greevous mortalitie) foure and twentie thouſand of the Iſraelites in one day, for whordome and adulterie with the women of the Moabites and Madianits?

Judi. 20.
2 Reg. 13, 12.
3 Reg. 21.
Num. 25.
Jud. 26.
Gene. 12.

By theſe, and ſuch like fearful examples of the juſtice of God powred upon theſe whoremongers and adultrers, we may learn to know the greevouſnes of the ſame, and the punishment due to all whoremongers and fornicatours, either in this life, or in the world to come, or els in bothe: for if the Lord deffer the puniſhment of whordome in this life, hee reſerveth it for the world to come, ſuffering the wicked to wallow in their ſinne, and to fil up the meaſure of iniquitie, that their damnation may be juſt. And if the Lord left not

ſin unpunished, no, not in his moſt deer ſaints, what wil he doo in them who dayly crucifie him anew, let the world judge.

Spud. Now am I fully perſwaded, by your invincible reaſons, that there is no ſin greater before the face of God then whoredome; wherfore, *God graunt that all his may avoid it.*

What evils whordome bringeth to mans body in this life.

Philo. You have ſaid true, for there is no ſinne (almoſt) comparable unto it; for beſides that it bringeth everlaſting damnation to all that live therin to the end without repentance, it alſo bringeth theſe inconveniences, with many mo: *vidilicet*, it dimmeth the ſight, it impaireth the hearing, it infirmeth the ſinewes, it weakeneth the joynts, it exhauſteth the marrow, conſumeth the moiſture and ſupplement of the body, it riveleth the face, appalleth the countenance, it dulleth the ſpirits, it hurteth the memorie, it weakneth the whole body, it bringeth it into a conſumption, it bringeth ulcerations, ſcab, ſcurf, blain, botch, pocks, and biles; it maketh hoare haires and bald pates: it induceth olde age, and, in fine, bringeth death before nature urge it, malady enforce it, or age require it.

Sp. Seeing that whordome bringeth ſuch foure ſauce with it, namely, death everlaſting after this life, and ſo many diſcommodities beſides in this life, I wunder that men dare commit the ſame ſo ſecurely as they doo now a dayes.

The small care to avoid whordome in Ailgna.

Philo. It is ſo little feared in Ailgna, that, until every one hath two or three baſtardes a peece, they eſteeme him no man (for that they call a mans deede); inſomuch as every ſcurvie boy of twelve, forteen, or twenty yeeres of age wil make no conſcience of it to have two or three, peradventure half a doſen ſeverall women with childe at once; and this

exploite beeing doon, he ſhowes them a faire pair of heeles, and away goeth he, *Euro velocius*, as quick as a bee (as they ſay) into ſome ſtrange place where he is not knowen, where how he liveth let the wife judge, for, *cælum non animum mutant qui trans mare currunt;* though they chaunge their place of abode, yet their naughtie diſpoſitions they retaine ſtill. Then, having eſtraunged them ſelves thus for a ſmall ſpace, they returne againe, not to their priſtine curſed life, I dare ſay, but unto their countrey, and then no man may ſay black is their eye; but all is wel, and they as good Chriſtians as thoſe that ſuffer them unpuniſhed.

Whormongers runagates.

Spud. The ſtate and condition of that cuntrey is moſt miſerable, if it be true you report: it weare much better that everye one had his lawful wife, and every woman her lawfull husband, as the apoſtle commaundeth, then thus to be drowned in the filthie ſin of whordome.

Philo. That is the only ſalve and ſoveraine remedy which the Lord ordained againſt whordome, that thoſe who have not the gift of continencie might mary, and ſo keep their veſſels undefiled to the Lord. But, notwithſtanding, in Ailgna there is over great libertye permitted therin; for litle infants, in ſwadling clowts, are often maried by their ambicious parents and frends, when they know neither good nor evill; and this is the origene of much wickedneſſe, and directlie againſt the word of God, and examples of the primityve age. And, beſydes this, you ſhall have every ſawcy boy of x, xiiij, xvi, or xx yeeres of age to catch up a woman and marie her, without any feare of God at all, or reſpect had, either to her religion, wiſdom, integritie of lyfe, or any other vertue; or, which is more, without any reſpecte how they

Mariage an antidotarie againſt whordome.

Maring of infants in ſwadling cloths.

Every boy ſnatcheth up a woman to wyfe.

maye lyve together with ſufficient maintenance for their callings and eſtat. No, no; it maketh no matter for theſe things: ſo he have his pretie puſſie to huggle withall, it forceth not, for that is the only thing he deſireth. Than build they up a cotage, though but of elder poals, in every lane 'end, almoſt, wher they lyve as beggers al their life. This filleth the land with ſuch ſtore of poore people, that in ſhort tyme (except ſome caution be provided to prevent the ſame), it is like to growe to great povertie and ſcarſnes, which God forbid.

A reſtraint of mariage.

Sp. I cannot ſee how this geare shold be holpen.

Philo. What if a reſtraint were made that none (except uppon ſpeciall and urgente cauſes) should marie before they come to xx or xxiiii yeres, or, at the leaſt, before they be xiiii or xviii yeeres old, would not this make fewer beggers than now there are?

Sp. But if this were eſtabliſhed, than ſhould we have more baſtards; and of the two I had rather we had many legittimats than many illegittimates.

How whordome may be ſuppreſſed.

Philo. The occaſion of begetting of manye baſtards were ſoon cut of, if the puniſhment which either God his lawe doth allowe, or els which good pollicy doth conſtitute, were aggravated and executed uppon the offenders.

The puniſhment for whordome over remiſſe.

For the puniſhment appointed for whordom now is ſo light that they eſteeme not of it; thei feare it not, they make but a jeſt of it. For what great thing is it to go ij or three dayes in a white ſheete before the congregation, and that ſomtymes not paſt an houre or two in a day, having their uſuall garments underneth, as commonly they have? This impunitie (in reſpecte of condigne punishement, which that vice requireth) doth rather animate and imbolden them to the acte,

than feare them from it. In ſo much as I have heard ſome miſcreants impudently ſay, that he is but a beaſt that for ſuch white lyvered punishment would abſtayne from ſuche gallant paſtyme: but certen it is that they who thinke it ſuche ſweet meate here, ſhall find the ſawce ſowre and ſtiptick enough in hell.

Spud. What puniſhment would you have inflicted uppon ſuch as commit this horrible kinde of ſinne?

Philo. I would wiſh that the man or woman, who are certenlye knowen, without all ſcruple or doubte, to have committed the horryble act of whordome, adulterie, inceſt, or fornication, eyther should drinke a full draught of Moyſes cuppe, that is taſt preſent death; or els, if that be thought too ſevere (for evill men will be more merciſull than the author of mercie him ſelfe, but in goodneſſe fare well mercy) than wold God they might be cauterized and ſeared with a hote yron on the cheeke, forehead, or ſome other parte of their bodye that might be ſeene, to the end the honeſt and chaſt Chriſtians might be diſcerned from the adulterous children of Sathan. But (alas!) this vice (with the reſt) wanteth ſuch due punishement as God his word doth commaunde to be executed theruppon.

What kind of puniſhment whordome ought to have.

The magiſtrates wincke at it, or els, as looking thorowe their fingers, they ſee it, and will not ſee it.

And therfore the Lorde is forced too take the ſword into his owne hands, and to execute puniſhment him ſelfe, becauſe the magiſtrates will not.

For better proof wherof marke this ſtrange and fearful judgement of God shewed upon two adulterous perſons there, even the laſt day in effect, the remembrance wherof is yet green in their heds.

There was a man whoſe name was W. Ratſurb, being certenly knowen to be a notorious uſerer (and yet pretending alway a ſingular zeale to religion, ſo that he wold ſeldom tymes go without a byble about him: but ſee the judgements of God upon them that will take his word in their mouthes, and yet lyve cleane contrarie, making the word of God a cloke to cover their ſinne and naughtyneſſe withall); who, uppon occaſion of buſines, viſiting Lewedirb, a place appointed for the correction of ſuch that be wicked lyvers, ſaw there a famous whore, but a very proper woman, whom (as is ſaid) he knew not; but whether he did or not, certen it is that he procured her delyvery from thence, bayled her, and, having put away his owne wife before, kept her in his chamber, uſing her at his pleaſure. Whyleſt theſe two members of the devil were playing the vile ſodomits together in his chamber, and having a litle pan of coles before them, wherin was a very litle fire, it pleaſed God, even in his wrath, to ſtrike theſe two perſons dead in a moment. The woman, falling over the pan of coles, was burned, that all her bowels guſhed out: the man was found lying by, his cloths in ſome partes being ſcorched and burned, and ſome partes of his body alſo. But, which is moſt wonderfull, his arme was burned to the very boone, his ſhirt ſleeve and dublet not once perished, nor tutched with the fire. Wherby may be thought, and not without great probabilitie of truth, that it was even the fire of God his wrath from heaven, and not any natural fire from the earth. And in this wonderfull and fearfull maner weare theſe cupple founde: which God graunt may be a document to all that heare or read the ſame, to avoyde the like offence, and to all magiſtrates an example to ſee the ſame punished with more ſeveritie, to the glorie of God and their owne diſcharge.

But ſo farre are ſome from ſuffering condigne punishment for this horrible ſinne, that they get good maintenance with practiſing the ſame. For you shall have ſome, yea many thouſands, that live uppon nothing els, and yet go clothed gentlewomanlike both in their ſilks, and otherwyſe, with their fingers clogged with rings, their wriſts with bracelets and jewels, and their purſes full of gold and ſilver. And hereof they make no conſcience, ſo their husbands know it not. Or if they doo, ſome are ſuch peaſants, and ſuch maycocks, that either they will not, or (which is truer) they dare not reprove them for it. But if the husband once reprove them for their miſdemeanour, than they conſpire his death by ſome meane or other. And all this commeth to paſſe becauſe the puniſhment therof is no extremer, as it ought to be; and ſome, both gentlemen and others (wherof ſome I know) are ſo nuſled herein, that having put awaye their owne wyves, do keepe whores openly. without any great puniſhment for it; and having beene convented before the magiſtery and there beene depoſed uppon a booke to put away their whores, have put them foorth at one doore, and taken them in at the other.

And thus they dally in their othes with the Lord, and ſtoppe the courſe of the lawe with *rubrum argentum*, wherof they have ſtore to beſtowe uppon ſuch wickedneſſe, but have not a mite to give towards any good purpoſe.

Wherfore, in the name of God, let all men that have put away their honeſt wyves be forced to take them again, and abandon all whores, or els to taſte of the law. And let all whores be cut of with the ſword of right judgement; for as long as this immunitie and impunitie is permitted amongeſt us, let us never looke to pleaſe God, but rather provoke

his hevie judgements againſt us. And the reaſon is, for that there is no ſinne in all the world, but theſe whores and whoremaiſters will willingly attempt and atcheive for the injoying of their whordome. And hell, deſtruction and death everlaſting is the guerdon therof, and yet men cannot be aware of it. The Lord remoove it from all his children, and preſent them blameles before his tribunall ſeate, without ſpotte or wrinckle at that great day of the Lord!

Spud. What memorable thing els have you ſeen there frequented? for ſeeing you have begun in parte, I pray you deſcribe the whole.

The Gluttonie and Drunkenneſſe in Ailgna.

Daintie fare, gluttony and gourmandice uſed in Ailg.

Ph. I have ſeen that which greeveth me to report. The people there are marveilouſly given to daintie fare, gluttony, bellicheer, and many alſo to drunkenneſſe and gourmandice.

Spud. That is a manifeſt argument of good hoſpitalitye, which both is commended in the word of God, and which I know you will not reprehende.

Godly hoſpitalitie to be commended.

Ph. Godly hoſpitalitie is a thing in no wiſe worthy of reprehenſion, but rather of great commendation; for many have received angels into their houſes, at unawares, by uſing the ſame, as Abraham, Lot, Tobias, and many others. Yet if hoſpitality flow over into ſuperfluitie and riotous exceſſe, it is not tolerable: for now ådaies, if the table be not covered from the one end to the other, as thick as one diſh can ſtand by another, with delicat meats of ſundry ſorts, one cleane different from an other, and to every diſh a ſeverall ſawce appropriat to his kinde, it is thought there

Varitie of diſhes and meats, with their curious ſawces.

unworthye the name of a dinner. Yea, ſo many diſhes ſhal you have peſterving the table at once, as the inſaciableſt Helluo, the devouringeſt glutton, or the greateſt cormorant that is can ſcarſe eat of every one a litle. And theſe many ſhall you have at the firſt courſe, as many at the ſecond, and, peradventure, moe in the third, beſydes other ſweet condyments, and delicat confections of ſpiceries, and I cannot tell what. And to theſe dainties all kind of wynes are not wanting, you may be ſure. Oh, what niſitie is this! what vanitie, exceſſe, ryot and ſuperfluitie is heare! Oh, farewell former world! for I have heard my father ſay that, in his dayes, one diſh or two of good wholſome meate was thought ſufficient for a man of great worſhip to dyne withall; and if they had three or four kinds it was reputed a ſumptuous feaſt. A good peece of beef was thought than good meat, and able for the beſt; but now it is thought too groſſe, for their tender ſtomacks are not able to diſgeſt ſuch crude and harſh meats: for if they ſhold (their ſtomacks being ſo queaſie as they be, and not able to concoct it) they ſhould but evacuat the ſame againe, as other filthie excrements, their bodies receiving no nooriſhment therby, or els they ſhould lye ſtincking in their ſtomacks, as dirte in a filthie finck or pryvie. If this be ſo, I marveile how our fore-fathers lyved, who eat litle els but cold meats, groſſe and hard of diſgeſture. Yea, the moſt of them fead upon graine, corne, roots, pulſe, herbs, weeds, and ſuch other baggage, and yet lived longer then wee, helthfuller then we, were of better complection then we, and much ſtronger then we in every reſpect: wherfore I cannot perſwade my ſelf otherwiſe, but that our niceues and curiouſnes in dyet hath altered our nature, diſtempered our bo-

Exceſſe of meats.

The auſterity and godly ſimplicity of the former world in meats and drinkes.

Nice, tender ſtomacks.

The faraginous or rough fare of our forefathers.

dies, and made us more ſubject to millions of diſcraſies and diſeaſes than ever weare our forefathers ſubject unto, and conſequently of ſhorter life then they.

Our nice fare hath altered our bodies and chaungid our nature.

Spud. They wil aſke you again, wherfore God made ſuch varietie of meats, but to be eaten of men? what anſwere give you to that?

Philo. The Lord our God ordained, indeede, the uſe of meat and drinks for man to ſuſtain the fraile, caduke and brittle eſtate of his mortall body withall for a time; but he gave it him not to delight and wallow therin continually, for as the old adage ſaith, *Non vivendum ut edamus, ſed edendum ut vivamus:* we muſt not live to eat, but wee muſt eat to live; we muſt not ſwill and ingurgitate our ſtomacks ſo ful, as no more can be crammed in. The Lord willed that they ſhould be ordinarie meanes to preſerve the ſtate of our bodyes a time, whilſte we live and ſojourne in this vaſte wildernes of the worlde, but not that they ſhould be inſtruments of deſtruction to us both of body and ſoule. And truely they are no leſſe when they are taken immoderatly without the feare of God. And dooth not the impletion and facietie of meates and drinks provoke luſt? as Hiero ſaith, *Venter mero eſtuans ſpumat in libidinem*, the belly inflamed with wine burſteth foorth in luſt. Doth not luſt bring foorth ſinne, and ſin bring foorth death? The children of Iſrael, giving themſelves to delicat fare and gluttony, fel to idolatrie, ſacriledg and apoſtaſie, worſhipping ſtocks, ſtones and devils in-ſted of the living God. The ſonnes of Hely the Prieſt, giving themſelves to daintie fare and belly-cheere, fell into ſuch ſin as the Lord ſlew them all, and their father alſo, for that he chaſtiſed them not for the ſame. The children of bleſſed Job, in midſt of

Medietie to be obſerved in meats.

When meats and drinks are inſtruments of deſtruction unto us.

Ge. 24.

1 Reg. 2.

all their banquetings and ryot, were ſlain by the Lord, the whole houſe falling upon them, and deſtroying them moſt pitifully. Balthaſar, king of the Chaldeans, in midſt of all his good cheer, ſaw a hand writing upon the wall theſe words, *mene techel upharſin*, ſignifying that his kingdome ſhould be taken from him; and ſo it was, and he ſlain the ſame night by the hand of the Lord. The rich glutton in the Goſpel, for his riotous feaſtings and prepoſterous living, was condemned to the fire of hel. Our father Adam, with all his of-ſpring (to the end of the world) was condemned to hel-fire for taking one apple to ſatisfie his glotonus deſire withall. Gluttony was one of the chiefeſt canons wherwith the devil aſſailed Chriſte, thinking therby to batter his kingdome and to win the field for ever; yet not withſtanding the greevouſnes heerof, the ſame is thought to be a countenance and a credit to a man in Ailg. But true hoſpitality conſiſteth not in many diſhes, nor in ſundry ſorts of meats (the ſubſtance wherof is chaunged almoſte into accidents thorow their curious cookries, and which doo help to rot the bodies and ſhorten their daies) but rather in giving liberally to the poor and indigent members of Jeſus Chriſte, helping them to meat, drink, lodging, clothing, and ſuch other neceſſaries wherof they ſtand in need.

Daniel 5. verſe 5.

Luc. 16.

Mat. 4.

Wherin hoſpitalitie conſiſteth.

But ſuch is their hoſpitality, that the poor have the leaſt part of it: you ſhall have 20, 40, 60, yea a C *li.* ſpent in one houſe in banqueting and feſting, yet the poor ſhall have litle or nothing: if they have any thing, it is but the refuge meat, ſcraps and patrings, ſuch as a dog would ſcarſe eat ſomtimes, and wel if they can get that too: inſted wherof, not a few have whipping cheer to feed them withall. It is counted but a ſmal matter for a man that can ſcarſlie diſ-

The ſmall relief to the poore.

pend fortie pound by the yeer, to beſtow againſt one time, ten or twentie pound therof in ſpices. And truely ſo long and greevouſly hath this exceſſe of gluttonie and daintie fare furfetted in Ailgna, as I feare mee, it will ſpue out many of his maiſters out of dores before it be long. But as ſome be over largeous, ſo other ſome are ſpare enough; for when any meat is ſtirring then lock they up their gates, that no man may come in. An other ſorte have ſo many houſes that they viſit them once in vii yeer; many chimnies but little ſmoke; faire houſes, but ſmall hoſpitalitie. And to be plaine, there are three cankers, which, in proceſſe of time, will eat up the whole common welth, if ſpeedy reformation be not had, namely, daintie fare, gorgious buildings, and ſumptuous apparel; which three abuſes, eſpecially, yet not without their coſin germanes, doo floriſh there. God remoove them thence, for his Chriſtes ſake.

Locking up of gates when meat is ſtirring.

Three devouring cankers.

Spud. I had thought that dainty fare and good cheer both noriſhed the body perfectly, and alſo prolonged life; and dooth it not, think you?

Philo. Experience, as [by] my former intimations you may gather, teacheth clean contrary; for who is ſicklier then they that fare delicioufly every day? who is corrupter? who belcheth more? who looketh wurſſe, who is weaker and feebler then they? who hath more filthie colour, flegme, and putrifaction (repleat with groſſe humors) then they? and, to be breef, who dyeth ſooner then they? Doo wee not ſee the poor man that eateth brown bread (wherof ſome is made of rye, barlie, peaſon, beans, oates, and ſuch other groſſe graines) and drinketh ſmall drink, yea, ſometimes water, feedeth upon milk, butter, and cheeſe; (I ſay) doo wee not ſee ſuch a one helthfuller, ſtronger, and longer living then the other that

Who more ſubject to infirmities then they that fare beſt?

fare daintily every day? And how ſhould it be otherwiſe? for wil not the eating of divers and fundry kindes of meats, of divers operations and qualities (at one meale) engender diſtemperance in the bodie? And the body diſtempered wil it not fall into fundry defeaſes? one meat is of hard diſgeſture, another of light; and whilſt the meat of hard diſgeſture is in concocting, the other meat of light diſgeſture dooth putrifie and ſtink: and this is the very mother of all diſeaſes. One is of this qualitie, another of that; one is of this operation, another of that; one kind of meat is good for this thing, another is naught for that. Then, how can all theſe contrarieties and diſcrepances agree togither in one body at one and the ſame time? Wil not one contrary impugne his contrary? one enemy reſiſt an other? Then, what wiſe man is he that wil receive all theſe enemies into the caſtle of his body at one time? Doo we not ſee, by experience, that they that give themſelves to dainty fare and ſweet meats are never in helth? Dooth not their ſight wax dim, their eares hard of hering, their teeth rot and fall out? dooth not their breth ſtink, their ſtomack belch foorth filthy humors, and their memory decay? Doo not their ſpirits and ſences become hevie and dul by reaſon of exhalations and impure vapors, which riſe in their gingered breſts and ſpiced ſtomacks? and, fumyng up to the hed, they mortifie the vitall ſpirits and intellective powers. Dooth not the whole body become purſie and corpulent, yea, ſomtimes decrepit therwith, and ful of all filthy corruption? The Lord keep his choſen from taſting therof.

The ſpedy decay of thoſe that geve themſelves to daintie fare.

Sp. You ſpake of drunkenes, what ſay you of yt?

Phi. I ſay it is a horrible vice, and too too much uſed in Ail. Every cuntrey, citie, towne, village, or other, hath

abundance of alehouſes, taverns, and innes, which are ſo fraughted with mault-wormes, night and day, that you would wunder to ſee them. You ſhal have them there ſitting at the wine and good ale all the day long, yea, all the night too, peradventure a whole week togither, ſo long as any mony is left; ſwilling, gulling, and carowſing from one to an other, til never a one can ſpeak a redy woord. Then, when with the ſpirit of the buttery they are thus poſſeſſed, a world it is to conſider their geſtures and demenors, how they ſtut and ſtammer, ſtagger and reele to and fro like madmen; ſome vomiting, ſpewing, and diſgorging their filthie ſtomacks; other ſome (*honor ſit auribus*) piſſing under the boord as they ſit, and which is horrible, ſome fall to ſwering, curſing, and banning, interlacing their ſpeeches with curious taerms of blaſphemie, to the great diſhonour of God and offence of the godly eares preſent.

The beaſtly vice of drunkenes frequented in Ailg.

The ſpirite of the buttry is drunknes and exceſſe.

Sp. But they wil ſay, that God ordained wines and ſtrong drinks to cheer the hear[illegible]nd to ſuſtain the body; therfore it is lawful to uſe them to that end.

Philo. Meats (moderatly taken) corroborate the body, refreſh the arteries, and revive the ſpirits, making them after every member to doo his office as God hath appointed; but being immoderatly taken (as commonly they be) they are inſtruments of damnation to the abuſers of the ſame, and nooriſh not the body but corrupt it rather, and caſteth it into a world of deſeaſes. And a man once drunke with wine or ſtrong drink rather reſembleth a brute beaſte then a Chriſtian man; for doo not his eies begin to ſtare and to be red, fiery and blered, blubbering foorth ſeas of teares? Dooth he not frothe and ſome at the mouth like a bore? dooth not his tung faulter and ſtammer in his mouth? dooth

The lothſom qualities of thoſe that be drunke.

The transfiguration of thoſe that be drunke.

not his hed ſeeme as hevie as a milſtone, he not being able to bear it up? Are not his wits and ſpirits, as it were, drowned? Is not his underſtanding altogether decayed? doo not his hands, and all his body, quiver and ſhake, as it were, with a quotidian fever? Beſides theſe it caſteth him into a dropſie or pluresie nothing ſo ſoon; it infeebleth the ſinewes, it weakeneth the natural ſtrength, it corrupteth the blood, it diſſolveth the whole man at the length, and finally maketh him forgetful of himſelf altogither, ſo that what he dooth being drunk he remembreth not being ſober. The drunkard, in his drunkennes, killeth his freend, revileth his lover, diſcloſeth ſecrets, and regardeth no man: he either expelleth all feare of God out of his minde, all loove of his freends and kinsfolkes, all remembrance of honeſtie, civilitie, and humanitie; ſo that I will not feare to call drunkerds beaſts, and no men; and much wurſe then beaſts, for beaſts never exceede in ſuch kinde of exceſſe or ſuperfluitie, but alway *modum adhibent appetitum*, they meaſure their appetites by the rule of neceſſitie, which would God wee would doo.

The diſcommodities of drunkennes.

Drunkerds wurſſe then beaſts.

Spud. Seeing it is ſo great an offence before God, I pray you ſhow me ſome teſtimonies of the holy Scriptures againſt it; for whatſoever is evil, the woord of God, I doubt not, reproveth the ſame.

Philo. It ſeemeth you have not read the holy Scripture very much, for if you had you ſhould have found it not only ſpoke againſt, but alſo throwen down even to hel: for proof wherof of infinit places I wil recite a few. The prophet Eſaias thundereth out againſt it, ſaying, *ve qui conſurgitis mane ad ebrietatem ſectandam:* Wo be to them that ryſe earlie to followe drunkenneſſe, wallowing therein from morning to night, untill they be ſet on fire with wyne and ſtrong

Eſais 5.

Teſtimonies againſt drunkenneſſe out of the word of God.

drinke. Therfore gapeth hell, and openeth her mouth wyde, that the glory, multitude, and welth of them that delight therin may go downe into it, ſaith the prophet. The prophet Hoſeas ſaith, *fornicatio, vinum et muſtum auferunt animum.* Whordome, wyne, and ſtrong drinke infatuat the heart of man.

Hoſeas c. 4.

Joel 1.

The prophet Joel biddeth all drunkards awake, ſaying, Weepe and howle, you wine-bibbers, for the wickedneſſe of deſtruction that ſhall fall uppon you.

Habacuck 2.

The prophet Habacuck foundeth a moſt dreadfull alarme not only to all drunkards, but alſo to all that make them drunken, ſaying, Wo be to him that geveth his neighbour drinke till he be drunke, that thou mayſt ſee his privities.

Proverb ca. 10.

Salomon ſaith, Wyne maketh a man to be ſcornfull, and ſtrong drinke maketh a man unquiet: who ſo take a pleaſure in it ſhall not be wiſe. In an other place, Keep not companie with wynebibbers and riotous perſons, for ſuch as be drunkards ſhal come to beggerie. In the xxiij of his Proverbes he ſaith: To whome is woo? to whome is ſorow?

Proverb 23.

to whome is ſtrife? to whome is murmuring? to whome are wounds without cauſe? and to whome are red eyes? Even to them that tarie long at the wyne, to them that go and ſeek mixt wyne. And, againe: Looke not thou uppon the wyne when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantlie, for in the end it will bite like a ſerpent, and hurt like a cockatriſe, or baſilicock,

Proverb 31.

which ſlay or kill men with the poiſon of their ſighte. Again, it is not for kings to drynke wyne, nor it is not for princes to drinke ſtrong drinke. Our Saviour Chriſt, in the Goſpell

Luc. 21.

of S. Luke, biddeth us take heed that we be not overcome with ſurfetting and drunknes and cares of this lyfe, leaſt the day of the Lorde come uppon us unawares.

Paule to the Epheſians, biddeth beware that we be not drunk with wine, wherin is exceſſe, but to be filled with the ſpirit. The ſame apoſtle, in an other place, ſaith, that neither whoremonger, adulterer, drunkard, glotton, ryotous perſon, nor ſuch like, ſhal ever enter into the kingdome of Heaven. By theſe few places, out of many, you may ſee the inormitie of this vice, which is ſo much every where frequented. Ephe. 5.

Spud. Let me intreate you to ſhew me ſome examples withall, wherby I may ſee what evill it hath done in all ages.

Philo. Drunknes cauſed Lot to commit moſt ſhamefull inceſt with his owne two daughters, who got them both with child, he not perceiving it, neither when they lay downe, nor when they roſe up. See how drunkenneſſe aſſotteth a man, depriving him of all ſence, reaſon, and underſtanding. Gene. 29.

Examples againſt drunkenneſſe.

Drunkenneſſe cauſed Noah to lye with his privities bare in his tabernacle, in ſuche beaſtlie ſorte as his wicked ſonne Cham jeſted and ſcoffed at the ſame.

Thorow drunkenneſſe Holophernes, that great and invincible monarche of the Aſsyrians, was overcome by a woman, having his head cut from his ſhoulders with a fauchone. Thorow drunkennefse king Herode was brought to ſuch ydiocie and fooliſh dotage, that he cauſed the head of Jhon the Baptiſt to be cut off, to ſatisfie the requeſt of a dauncing ſtrumpet. That rich Epulo, of whom Luke maketh mention, was for his drunkennefse and ryotous exceſse, condemned to the fire of hel for ever, with many moe examples which for ſhortnes I omit. Now, ſeeing than that drunkennefse is both offenſive to God, and bringeth ſuch evils in this lyfe preſent, let us, in the name of God, avoyde Luc. 16. Luc. 16.

it as a moſt wicked thing and pernicious evill. For every drunkard is ſo farre eſtranged from himſelfe, that as one in an extaſie of mind, or rather in a playne phrenſie, he may not be ſaid to be *ſui animi compos*, or a man of founde wit, but rather a very Bedlem, or muche worſe, no Chriſtian but an Anti-chriſtian; no member of Chriſt Jeſus, but an impe of Sathan and a lymme of the devill. Wherfore, in the name of God, let us avoyde all exceſse, imbrace temperancie and ſobrietie, and receive ſo much meats and drinks as may ſatiſfie nature, not the inſaciat appetite of our fleſhly deſires; knowing that except the Lord bleſse our meats and drinks within our bodyes, and give them power and ſtrength to nouriſh and feede the ſame, and our bodyes their naturall powers, every member to doo his office and dutie, our meates ſhall lye in our ſtomacks, ſtincking, ſmelling, and rotting, like filthie carion in a lothſom ſinck. So farre of ought we to be from abuſing the good creaturs of God by ryot, drunkneſse, or exceſse, that we ought never to take a morſell of bread, nor ſope of drinke, without humble thankes to the Lord for the ſame. For we never read that our Saviour Chriſt ever eat or dranke but he gave thankes (or, as we call it, ſaid grace) both before the receipt therof and after. This needed he not to have done in reſpect of himſelfe, but for our erudition and learning, according to this ſaying, *omnis Chriſti actio noſtra eſt inſtructio*: every action of our Saviour Chriſt is our example and inſtruction to follow as neere as we are able. And thus much of drunkneſse, which God graunt may evry wher be avoided.

How farre drunkards are eſtranged from themſelves.

What if God bleſſe not our meats.

Giving of thanks before meat and after.

Spud. Shew me, I pray you, the ſtate of that cuntrey a litle further: is it a welthie countrey within it ſelfe, or otherwyſe poore and bare?

Philo. It is a moſt famous yland, a fertile cuntrey, and abounding with all maner of ſtore, both of riches, treaſure, and all things els whatſoever; but as it is a welthie and riche countrey, ſo are the inhabitaunts, from the higheſt to the loweſt, from the prieſt to the populare ſorte, even all in generall, wonderfully inclyned to covetouſnes and ambition; which thing whileſt they follow, they can never be ſatisfied, for, *creſcit amor nummi quantum ipſa pecunia creſcit:* the love of mony doth by ſo much the more increaſe, by how much more the monie it ſelfe doth increaſe; and the nature of a covetous man is ſuch that *tam deeſt quod habet, quam quod non habet:* as well that thing which he hath, as that which he hath not, is wanting unto him. A covetouſe man may wel be compared to hell, which ever gapeth and yawneth for more, and is never content with inough: for right as hell ever hunteth after more, ſo a covetous man, drowned in the quagmire or plaſh of avarice and ambition, having his *ſummam voluptatem* repoſed in momentanie riches, is never content with inough, but ſtill thirſteth for more, much like the man ſicke of the ague, who the more he drinketh the more he thurſteth; the more he thurſteth the more he drinketh; the more he drinketh the more his diſeaſe increaſeth. Therfore I hould it true which is writ, *burſa avari os eſt diaboli;* the powch of a rich covetous man is the mouth of the devill, which ever is open to receive, but alway ſhut to give.

Ailgna a famous yland.

The nature of a covetous man.

The infaciable deſire of a covetouſe man.

The purſe of a riche man.

Spud. But they will eaſily wipe away this blot, namely in ſaying, are we not bound to provyde for our ſelves, our wyves, our children, and famelie? Doth not the apoſtle hold him for an infidell and deneger of the faith, who provydeth not for his wyfe and family? Is it not good to lay up ſom-

thing againſt a ſtormie day? wherfore they wil rather deeme themſelves good husbands, than covetous or ambicious perſons.

How farre every man is bound to provyde for his familie.

Philo. Every Chriſten man is bound, in conſcience before God, to provide for their houſhold and family, but yet ſo as his immoderat care ſurpaſſe not the bands, nor yet tranſcend the limits of true godlynes. His chiefeſt truſt and care is to reſt onely in the Lord, who giveth liberally to every one that aſketh of him in verity and truth, and reprocheth no man; and withall he is to uſe ſuch ordinarie meanes as God hath appointed to the performaunce of the ſame. But ſo farre from covetouſnes, and from immoderate care, wold the Lord have us, that we ought not this day to care for to morrow, for (ſaith he) ſufficient to the day is the travail of the ſame. After all theſe things (with a diſtruſtfull and inordinat care) do the heathen ſeek, who know not God, ſaith our Saviour Chriſt; but be you not like them. And yet I ſay, as we are not to diſtruſt the providence of God, or deſpaire for any thing, ſo are we not to preſume, nor yet to tempt the Lord our God, but to uſe ſuch ſecundary and inſtrumental meanes as he hath commaunded and appointed, to the end and purpoſe to get our owne lyving and maintenance withall. But this people, leaving theſe godly meanes, do all runne headlong to covetouſnes and ambition, attempting all waies and aſſaying al meanes poſſible to exaggerat and heap up riches, the thick clay of damnation to themſelves for ever. So (likewiſe) landlords make marchandiſe of their pore tenants, racking their rents, raiſing their fines and incommes, and ſetting them ſo ſtraitely uppon the tenter hookes, as no man can lyve on them. Beſides that, as though this pillage and pollage were not rapacious enough, they take in and incloſe commons, moores, heaths,

Immoderate care for riches reproved.

Land-lords racke their tenantes.

and other common paſtures, wher out the poore commonaltie were wont to have all their forrage and feeding for their cattell, and (which is more) corne for them ſelves to lyve uppon: all which are now in moſt places taken from them by theſe greedye puttockes, to the great impoveriſhing and utter beggering of whole townes and pariſhes, whoſe tragicall cries and inceſſant clamors have long ſince pearced the ſkyes, and preſented themſelves before the Majeſty of God, ſaying, How long, Lord, how long wilt thou deferre to revenge this villanie of thy poore ſaincts and unworthie members uppon the earth? Take heed, therfore, you riche men, that poll and pill the poore, for the bloud of as manye as miſcarie any maner of way thorow your injurious exactions, ſiniſter oppreſſions, and indirect dealings, ſhall be powred uppon your heads at the great daye of the Lord. Curſed is he (ſaith our Saviour Chriſt) that offendeth one of theſe little ones: it were better that a milſtone were hanged about his neck, and he caſt into the middeſt of the ſea. Chriſt ſo entirely loveth his poore members uppon earth that he imputeth the contumely which is done to anie one of them to be done to himſelfe, and will revenge it as done to himſelfe. Wherfor God give them grace to lay open their incloſures againe, to let fall their rents, fines, incommes, and other impoſitions, wherby God is offended, their poore brethren beggered, and, I feare mee, the whole realme will be brought to utter ruine and decay, if this miſchiefe be not met withall, and incountred with verie ſhortlie. For theſe incloſures be the cauſes why rich men eat up poore men, as beaſts doo eat graſſe: theſe, I ſay, are the caterpillers and devouring locuſtes that maſsacre the poore, and eat up the whole realme to the deſtruction of the ſame: the Lord remoove them!

Incloſing of commons from the poore.

Injurie to Chriſt his members is iniury to Chriſt.

Incloſures.

Lawyers rufling in poore mens riches.

Upon the other fide, the lawyers they goe rufling in their filks, velvets, and chaines of gold: they build gorgeous howfes, fumptuous edifices, and ftately turrets: they keep a port like mightie potentates; they have bands and retinewes of men attendant uppon them daylie; they purchafe caftels and towers, lands and lordfhips, and what not? And all uppon the polling and pilling of the poore commons.

Oyntment to greefe lawiers in the firft withall.

They have fo good confciences that all is fifh that comes to the net; thei refufe nothing that is offred, and what they do for it in preferring their poore clients caufe, the Lorde knoweth, and one day they fhall finde it. If you have *argent*, or rather *rubrum unguentum*, I dare not fay gold, but red oyntment to greafe them in the fift withall, than your fute fhall want no furtherance; but if this be wanting, than farewel clyent; he may go fhooe the goofe for any good fucceffe he is like to have of his matter: without this, fheriffes and officers wil returne writs with a *tarde venit*, or with a *non eft inventus*, fmally to the poore mans profit. So long as any of this ointment is dropping, they wil beare him in hand his matter is good and juft, and all to keep him in ure, till all be gon, and than will they tell him his matter is naught: and if one afke them why they tould not their clients fo in the beginning? they will anfwere, I knew not fo much at the firft, the fault is in himfelfe; he tould me the beft, but not the worft; he fhewed mee not this evidence and that evidence, this prefident and that prefident, turning all the fault upon the fuggefter; wheras the whole fault indeed is in himfelfe, as his own confcience can beare witneffe. In prefence of their clients they will be fo earneft one with another, as one (that knew not their flaightes wold thinke they would go together by the eares);

The pretenfed excufe of lawers when their cliants have looft their pleas.

The flaightie practices of lawers.

this is to draw on their clients withal; but immediatly after, their clients being gon, they laugh in their fleeves to fee how pretily they fetch in fuch fommes of money; and that, under the pretence of equitie and juftice. But though thei can for a time (*preſtigiatorum inſtar*), like cunning deceivers, caſt a miſt before the blind world, yet the Lord, who ſeeth (ſuborned by none) the ſecrets of all harts, ſhall make them manifeſt to al the world, and reward them according to their doings. The marchant men, by their marting, chaffering and changing, by their counterfait balances and untrue waights, and by their furpriſing of their wares heap up infinit treaſures. The artificer and occupyers, even all in generall, will not ſell their wares for no reaſonable price, but will ſweare and teare pittifully, that ſuch a thing coſt them ſo much, and ſuch a thing ſo much, wheras they ſwear as falſe as the lyving Lord is true. But one day let them be ſure that the Lord (who ſaith thou ſhalt not ſweare at all, nor deceive thy brother in bargaining) will revenge this villanie done to his majeſtie.

The fraudulent dealing of marchant men.

Artificers.

Into ſuch a ruinous eſtat hath covetouſnes now brought that land, that in plentie of all things there is great ſcarſitie and dearth of all thinges. So that that which might have been bought heretofor, within this twentie or fourtie yeers, for twentie ſhillings, is now worth twentie nobles, or xx pound. That which than worth twentie pound is now worth a c. pound, and more: wherby the rich men have ſo balaunced their cheſts with gold and ſilver, as they cracke againe. And to ſuch exceſſe is this covetouſnes growne, as every one that hath money will not ſtick to take his neighbors houſe over his head, long before his yeers be expired: wherthorow many a poore man, with his wyfe, children, and

Great dearth in plenty of all things.

Taking of howſes over mens heads.

whole famelie are forced to begge their bread all their dayes after. Another ſorte, who flow in welth, if a poore man have eyther houſe or land, they will never reſt untill they have purchaſed it, giving him not the thirde parte of that it is worth. Beſides all this, ſo deſperately given are many, that for the acquiring of ſilver and gold, they will not s[t]icke to imbrew their hands, and both their armes in the blood of their owne parents and freends moſt unnaturally. Other ſome will not make any conſcience to ſweare and forſweare themſelves for ever, to lye, diſſemble, and deceive the deereſt frends they have in the world. Therfore the heathen poet, Virgill, ſaid very well, *O ſacra auri fames, quid non mortalia pectora cogis:* Oh curſed deſire of gold, what miſchief is it but thou forceſt man to attempt it for the love of thee! This immoderat thirſt of gold and monie bringeth infinit number to ſhameful end; ſome as homicides for murthering and killing; ſome as latrones, for robbing and ſtealing: ſome for one thing, ſome for another; ſo that furely I think *major eſt numerus hominum, quos dira avaritiæ peſtis abſorpſit, quam quos gladius vel enſis perforavit:* the number of thoſe whom the peſtilence of avarice hath ſwallowed up is greater than the number of thoſe whom the ſword hath deſtroid. The Lord aſſwage the heat hereof with the oyle of his grace, if it be his good pleaſure and wil.

The deſperate deſire of men to get money.

Many brought to rufull end thorow meanes of gold and ſilver.

Spud. If I might be ſo bold, I wold requeſt you to ſhew me, out of the word of God, where this deteſtable vice is reproved.

Philo. Our Saviour Chriſt Jeſus, the arch-doctor of all truth, in his Evangely, the ſixt of Mathew, ſaith, Be not careſull for to morow day, for the morow ſhall care for it ſelfe.

Math. 6.

Teſtimonies out of the word of God againſt covetouſnes.

Again, be not carfull for apparell, what you ſhall put

on, nor for meat what you ſhall eat, but ſeeke for the kingdome of heaven, and the righteouſnes therof, and all theſe things ſhal be given unto you. He charged his diſciples to be ſo farre from covetouſnes, as not to cary two coates with them in their jorneys, nor yet any money in their purſes. Luc. 6. Math. xx.

He tould his diſciples another time, ſtryving which of them ſhould be the greatteſt, that he who wold be the greatteſt muſt condeſcend to be ſervant of all. When the people would have advaunced him to have been a king he refuſed it, and hid him ſelf. He telleth us, we cannot ſerve two maiſters, God and Mammon: he biddeth us not to ſet our minds uppon covetouſnes; inferring that wher our riches be there will our harts be alſo. He ſaith, it is harder for a rich man (that is, for a man whoſe truſt is in riches,) to enter into the kingdome of God, than for a camell to go thorow the eye of a needle. The Apoſtle biddeth us, if we have meat and drinke and clothing, to be content, for they that will be rich (ſaith he) fall into diverſe temptations and ſnares of the devill, which drowne men in perdition. 1 Timo. vi.

David ſaith, Man diſquieteth him ſelfe in vaine heaping up riches, and cannot tell who ſhall poſſeſſe them. Pſalm 39.

Salom. compareth a covetous man to him that murthereth and ſheadeth innocent bloud. Proverb 1. Prove. 27.

Hell and deſtruction are never ful, ſo the eyes of men can never be ſatisfied. The Apoſtle S. Paule ſaith, neither whormongers, adulterers, nor covetous perſons, nor extortioners ſhal ever enter into the kingdome of heaven. And ſaith further, that the love of monie is the root of al evil. Chriſt biddeth us be liberal and lend to them that have need, not looking for any reſtitution again; and never to turn our face away from any poore man, and than the face of the Lord ſhall not be turned away from us. By Mat. 5. Luc. 6.

theſe few places it is manifeſt how farre from al covetouſnes the Lord wold have al Chriſtians be.

Spud. Be their any examples in Scriptures to ſhew foorth the puniſhments of the ſame, inflicted upon offenders therin?

The puniſhment of covetousnes ſhewed by examples.

Philo. The ſcripture is full of ſuch fearful examples of the juſt judgements of God powred upon them that have offended herein; wherof I will recite three or four, for the ſatisfying of your godly mind. Adam was caſt out of Paradice for coveting that fruit which was inhibited him to eat.

4 Reg. 5. Gieſe, the ſervant of Elizeus the prophet, was ſmitten with an incurable leproſie, for that he, to ſatisfie his covetous deſire, exacted golde, ſilver, and riche garments of Naaman, the K. of Siria his ſervant.

Num. 22. Balaam was reprooved of his aſſe for his covetouſnes in going to curſe the children of Iſrael at the requeſt of K. Balac, who promiſed him aboundance of gold and ſilver ſo to doo.

Achab, the K., for covetouſnes to have pore Naboth his vinyard, ſlew him and dyed after himſelfe, with all his progeny, a ſhameful death.

Sa. viii. The ſonnes of Samuel were, for their inſaciable covetouſnes, deteined from ever injoying their fathers kingdome.

Judas, for covetouſnes of mony, ſould the Saviour of the world and betrayed him to the Jewes, but afterward dyed a miſerable death, his bellye burſting, and his bowels guſhing out.

Act. 5. Ananias and Saphira his wife, for covetouſnes in concealing part of the price of their lands from the apoſtles, were both ſlain, and died a fearful death.

Achan was ſtoned to death, by the Lord his commandement, for his covetouſnes in ſtealing gold, ſilver, and jewels at the ſacking of Jericho, and al his goods were burned preſently.

Thus you ſee how for covetouſnes of mony, in all ages, men have made ſhip-

wrack of their conſciences, and in the end, by the juſt judgement of God, have dyed fearful deaths, whoſe judgments I leave to the Lord.

Spud. Seeing that covetouſnes is ſo wicked a ſin, and ſo offenſive both to God and man, and pernicious to the ſoule, I marveile what moveth men to followe the ſame as they doo.

Ph. Two things move men to affect mony ſo much as they doo: the one for feare leaſt they ſhold fal into povertie and beggery, (oh, ridiculous infidelitie!) the other to be advanced and promoted to high dignities and honors upon earth. And thei ſee the world is ſuch that he who hath moni enough ſhalbe *rabbied* and maiſtered at every word, and withal ſaluted with the vaine title of worſhipfull, and right worſhipfull, though notwithſtanding he be a dunghill gentleman, or a gentleman of the firſt head, as they uſe to terme them. And to ſuch outrage is it growne, that now adayes every butcher, ſhooemaker, tailer, cobler, husbandman, and other; yea, every tinker, pedler, and ſwinherd, every artificer and other, *gregarii ordinis*, of the vileſt ſorte of men that be, muſt be called by the vain name of maiſters at every word. But it is certen that no wyſe man will intitle them with any of theſe names, worſhipfull and maiſter (for they are names and titles of dignitie, proper to the godly wyſe, for ſome ſpeciall vertue inherent, either els in reſpect of their birth, or calling, due unto them) but ſuch titivillers, flattering paraſits, and gloſing Gnatoes as flatter them, expecting ſome pleaſure or benefit at their hands; which thing, if they were not blowen up with the bellowes of pride, and puffed up with the wind of vainglori, they might eaſily perceive. For certen it is they do but mocke

What make men to affect money.

Every beggar almoſt is called maiſter at every word.

Refuſing of vaine titles.

and flatter them with theſe titles, knowing that they deſerve nothing leſſe. Wherfore, like good recuſants of that thing which is evill, they ſhould refuſe thoſe vainglorious names, remembring the words of our Saviour Chriſt, ſaying, Be not called maiſter, in token there is but one onely true Maiſter and Lord in heaven: which is only true Maiſter and Lord. God graunt all other may followe, bothe in life and name, until they come to perfect man in Jeſus Chriſt.

Spud. The people beeing ſo ſet upon covetouſnes, as I gather by your ſpeeches they be, is it poſſible that they wil lend money without uſurie, or without ſome hoſtage, guage, or pawn? for uſurie followeth covetouſnes, as the ſhadowe dooth the bodie.

Great Uſurie in Ailgna.

Philo.

Uſury. It is as impoſſible for any to borrowe money there (for the moſt part), without uſurie and loane, or without ſome good hoſtage, guage, or pledge, as it is for a dead man to ſpeak with audible voice.

The poſitive lawes. *Spud.* I have heard ſay that the poſitive and ſtatute lawes there doo permit them to take uſurye, limitting them how much to take for every pound.

Philo. Although the civile lawes (for the avoiding of further inconveniences) doo permit certain ſommes of money to be given overplus, beyond or aboove the principall, for the loane of mony lent, yet are the uſurers no more diſcharged from the gilt of uſurie before God therby, then the adulterous Jewes were from whordome, becauſe Moyſes gave them a permiſſive law for every man to put away

their wives that would, for every light trifle. And yet the lawes there gave no libertie to commit uſurie; but ſeeing how much it rageth, leſt it ſhould exceed, rage further, and over flowe the banks of all reaſon and godlynes, as covetouſnes is a raging ſea and a bottomleſſe pit, and never ſatisfied nor contented, they have limited them within certain meeres and banks (to bridle the inſatiable deſires of covetous men), beyond the which it is not lawful for any to go. But this permiſſion of the lawes argueth not that it is lawful to take uſury, no more (I ſay) then the permiſſion of Moyſes argueth that whordome and adulterie is lawfull and good, becauſe Moyſes permitted them to put away their wives for the avoiding of greater evill: for, as Chriſt ſaid to the Jewes, from the beginning it was not ſo, ſo ſay I to theſe uſurers, from the beginning it was not ſo, nor yet ought ſo to be.

The lawes of Ailgna permit no uſurie.

Spud. If no intereſt were permitted, then no man would lend, and then how ſhould the poor doo? Wherfore the lawes, that permit ſome ſmall over-plus therin, doo very well.

Philo. Non faciendum eſt malum, ut inde veneat bonum: we muſt not doo evil, that good may come of it. Yet the lawes, in permitting certain reaſonable gain to be received for the loane of money lent, leſt otherwiſe the poore ſhould quaile (for without ſome commoditie the rich would not lend,) have not doone much amiſſe; but if they had quite cut it of, and not yeelded at all to any ſuch permiſſion, they had doon better. But heerin the intent of the lawe is to be perpended, which was to impale within the forreſt, or park, of reaſonable and conſcionable gain, men who cared not how much they could extorte out of poore mens hands

The lawes permit ſome overplus, but commaund it.

for the loane of their money lent, and not to authoriſe any man to commit uſurie, as though it were lawful becauſe it is permitted.

Therfore thoſe that ſay that the lawes there doo allow of uſury, and licence men to commit it freely, doo ſlaunder the lawes and are woorthy of reprehenſion; for though the lawes ſay, thou ſhalt not take aboove ijs. in the pound, x li in the hundred, and ſo forth, dooth this proove that it is lawful to take ſo much, or rather that thou ſhalt not take more then that? If I ſay to a man, thou ſhalt not give him aboove one or two blowes, dooth this proove that I licence him to give him one or two blowes, or rather that he ſhal not give him any at al, or if he doo, he ſhal not exceede or paſſe the bands of reſonable meſure? ſo this law dooth but mitigate the penalty, for it ſaith that the party that taketh but x li, for the uſe of an c li, loſeth but the x li, not his principal.

Forbidding to outrage is miſcheef is not permiſſion to commit miſcheef.

Spud. Then I perceive, if uſurie be not lawful by the lawes of the realm, then is it not lawful by the lawes of God.

Philo. You may be ſure of that; for our Saviour Chriſte willeth us to be far from covetouſnes and uſury, as he ſaith, "Give to him that aſketh thee, and from him that would borrow turn not thy face away." Againe, "Lend of thy goods to them who are not able to pay thee again, and thy reward ſhalbe great in heaven." If wee muſt lend our goods, then, to them who are not able to pay us again, no, not ſo much as the bare thing lent, where is the intereſt, the uſurie, the gaine, and over-plus we liſh for ſo much? Therfore our Saviour Chriſte ſaith, *beatius eſt dare, potius quam accipere:* it is more bleſſed to give, then to receive. In the 22 of

Math. 5, 6. Luc. 6.

The word of God againſt uſurie.

Exodus, Deut. 24, 23, Levit. 25, Nehe. 5, Eze. 22, 18, and many other places, we are forbidden to uſe any kinde of uſury, or intereſt, or to receive again any over-plus beſides the principall, either in money, corne, wine, oyle, beaſts, cattel, meat, drink, cloth, or any other thing els what foever. David aſketh a queſtion of the Lord, ſaying, Lord, who ſhall dwell in thy tabernacle, and who ſhall reſt in thy holy hil? Wherto he giveth the ſolution him ſelf, ſaying, Even he that leadeth an incorrupt life, and hath not given his mony unto uſurie, nor taken reward againſt the innocent: who ſo dooth theſe things ſhall never fall. In the 15 of Deut. the Lord willeth us not to crave again the thing we have lent to our neighbor, for it is the Lords free yeer. If it be not lawful (then) to aſke again that which is lent (for it is not the law of good conſcience for thee to exact it, if thou be abler to beare it then the other to pay it,) much leſſe is it lawful to demaund any uſury or over-plus. And for this cauſe the Lord ſaith, Let there be no begger amongſt you, nor poore perſon amongſt the tribes of Iſrael. Thus, you ſee, the woord of God abandonneth uſurie even to hel, and all writers, both divine and prophane, yea, the very heathen people, moved onely by the inſtinct of nature and rules of reaſon, have alwaies abhord it. Therfore Cato, beeing demaunded what uſurie was, aſked againe, what it was to kill a man? making uſurie equivalent with murther: and good reaſon, for he that killeth a man riddeth him out of his paines at once, but he that taketh uſury is long in butchering his pacient, ſuffering him by little and little to languiſh, and ſucking out his hart blood, never leaveth him ſo long as he feeleth any vitall blood (that is lucre and gaine) comming foorth of him. The uſurer killeth not one

Exodus 20.
Deut. 24, 23.
Levit. 25.
Nehe. 5.
Ezech. 22, 18.

Pſalm 25.

When it is not lawfull to aſke again our goods lent.

Hethen men againſt uſury and intereſt.

Uſury equall with murther.

but many, bothe husband, wife, children, ſervants, famelie, and all, not ſparing any. And if the poore man have not wherewith to pay, as wel the intereſt as the principall, when ſoever this greedy cormorant dooth demaund it, then ſute ſhalbe commenced againſt him; out go butter flies and writts, as thick as haile; ſo the poore man is apprehended and brought *coram nobis*, and beeing once more convented, judgement condemnatorie and definitive ſentence proceedeth againſt him, compelling him to pay, aswel the uſury and the loane of the money, as the money lent. But if he have not to ſatisfie as wel the one as th' other, then to Bocardo goeth he as round as a ball, where he ſhalbe ſure to lye until he rotte, one peece from the other, without ſatisfaction bee made. Oh, curſed caitive! no man, but a devil; no Chriſtian, but a cruel Tartarian and mercileſſe Turck! dareſt thou look up toward heaven, and canſt thou hope to be ſaved by the death of Chriſte that ſuffereſt thine owne flesh and blood, thine owne bretheren and ſiſters in the Lord, and, which is more, the flesh and blood of Chriſt Jeſus, veſsels of ſalvation, coheirs with him of his ſuperiall kingdom, adoptive ſonnes of his grace, and finally ſaints in heaven, to lye and rot in priſon for want of payment of a little droſse, which at the day of dome shall beare witneſse againſt thee, gnaw thy flesh like a canker, and condemn thee for ever? The very ſtones of the priſon walles ſhall riſe up againſt thee, and condemn thee for thy crueltie. Is this love? is this charitie? is this to doo to others as thou wouldeſt wiſh others to doe to thee? or rather as thou wouldeſt wiſh the Lord to doe unto thee? Art thou a good member of the bodie, which not onely cutteſt of thy ſelfe from the vine, as a rotten braunch and void lop, but alſo

Sute commenced againſt him that is not able to pay aswel the uſury as the principall.

To priſon with him that cannot pay the uſury.

No mercy in impriſoning of poore men for uſury.

No crueltie to be ſhewed, but mercy and compaſion ought to be extended.

heweſt off other members from the ſame true vine, Chriſte Jeſus? No, no; thou art a member of the devil, a limme of Sathan, and a childe of perdition.

Wee ought not to handle our bretheren in ſuch ſorte for any worldly matter whatſoever. Wee ought to ſhewe mercie and not crueltie to our bretheren, to remit treſpaſſes and offences, rather then exact puniſhment; referring all revenge to him who ſaith, *Mihi vindictam, et ego retribuam:* Vengeance is mine, and I wil rewarde (ſaith the Lord).

Beleeve mee, it greeveth mee to heare (walking in the ſtreats) the pitiful cryes, and miſerable complaints of poore priſoners in durance for debt, and like ſo to continue all their life, deſtitute of libertie, meat, drink (though of the meaneſt ſorte), and clothing to their backs, lying in filthie ſtrawe, and lothſome dung, wurſe then anie dogge, voide of all charitable conſolation and brotherly comfort in this world, wiſhing and thyrſting after death to ſet them at libertie, and looſe them from their ſhackles, gives, and yron bands.

The pitiful crying of priſoners in priſon for debt.

Notwithſtanding ſome mercileſſe tygers are growen to ſuch barbarous crueltie that they bluſh not to ſay, Tuſh! he ſhall either paye mee the whole, or els lye there till his heels rot from his buttocks, and before I will releaſe him I will make dice of his bones. But take heed, thou devill (for I dare not call thee a man), leſt the Lord ſay to thee, as he ſaid to that wicked ſervaunt (who having great ſommes forgiven him, wold not forgive his brother his ſmall debte, but, catching him by the throte, ſaid, pay that thou oweſt), bind him hands and feet, and caſt him into utter darknes, wher ſhall be weeping and gnaſhing of teeth.

A tygerlike tyrannical ſaying.

Math. xviii. Mark xi.

An uſurer is worſe than a thief, for the one ſtealeth but

An uſurer worſe than a thief.

for need, the other for coveitouſnes and exceſſe: the one ſtealeth but in the night commonly; the other daylie and hourely, night and daye, at all times indifferently.

An uſurer worſe than a Jew.

An uſurer is worſe than a Jew, for they, to this daye, will not take anye uſurie of their brethren, according to the lawe of God.

An uſurer worſer than Judas.

They are worſe than Judas, for he betraied Chriſt but once, made reſtitution, and repented for it (though his repentance ſprang not of faith, but of deſpaire), but theſe uſurers betray Chriſt in his members daylie and hourly, without any remorſe or reſtitution at all.

Uſurers wurſſe then hell.

They are wurſse then hel it ſelf, for it puniſheth only the wicked and reprobate, but the uſurer maketh no difference of any, but punisheth all alike. They are crueller then death, for it deſtroyeth but the body and goeth no further, but the uſurer deſtroyeth both body and ſoule for ever. And, to be breef, the uſurer is wurſe then the devil himſelf, for the devil plagueth but onely thoſe that are in his hands, or els thoſe whome God permitteth him; the uſurer plagueth not onely thoſe that are within his juriſdiction alredy, but even all other without permiſſion of any. Therfore, faith Ambroſe, if any man commit uſurie, it is extortion, ravin, and pillage, and he ought to dye. Alphonſus called uſury nothing els then a life of death. Lycurgus banished all kind of uſury out of his lands. Cato did the ſame. Ageſſilaus, generall of the Lacedemonians, burned the uſurers bookes in the open market places. Claudius Vaſpatiannus, and after him Alexander Severus made sharpe lawes againſt uſury, and utterly extirped the ſame. Ariſtotle, Plato, Pythagoras, and generally, all writers, bothe holy and prophane, have sharpely inveighed againſt this devouring

An uſurer wurſe then death.

An uſurer wurſe then the devil.

The ſayings of godly fathers and writers againſt uſury.

Uſurers puniſhed with ſundry tortures.

canker of uſury; and yet cannot we, that fain would be called Chriſtians, avoid it. And if it be true that I heare ſay, there be no men ſo great doers in this noble facultie and famous ſcience as the ſcriveners be: for it is ſayd (and I feare me too true) that there are ſome to whome is committed a hundred or two of poundes, of ſome more, of ſome leſſe, they putting in good ſureties to the owners for the repayment of the ſame againe, with certaine allowance for the loane thereof; then come there poore men to them, deſiring them to lend them ſuch a ſom of money, and they will recompence them at their owne deſires, who making refuſal at the firſte, as though they had it not (to acuate the minds of the poore petitioners withall), at laſt they lend them how much they deſire, receiving of the poore men what intereſt and aſſurance they luſt themſelves, and binding them, their lands, goodes, and all, with forfaiture thereof if they fayle of payment: where note by the way the ſcrivener is the inſtrument wherby the divell worketh the frame of this wicked woorke of uſurie, hee beeing rewarded with a good fleece for his labour. For firſte, he hath a certaine allowance of the archdivel who owes the money for helping him to ſuch vent for his coyne: ſecondly, he hath a greate deale more uſurie to himſelfe of him who boroweth the money, than he alloweth the owner of the mony: and, thirdly, he hath not the leaſt part for making the writings betweene them. And thus the poore man is ſo implicate and wrapped in on everie ſide, as it is impoſſible for him ever to get out of the briers without loſſe of all that ever hee hath, to the very ſkin. Thus the riche are inriched, the poore beggered and Chriſt Jeſus dishonored everie way, God be mercifull unto us! *De his hactenus.*

Scriviners the devils agents to ſet forward uſurie.

The ſcriviners fleece or pittaunce for his paynes.

Spud. Having (by the grace of Chriſte) hytherto ſpoken

of ſundrie abuſes of that countrie, let us proceed a little further. Howe doe they ſanctifie and keepe the Sabbaoth day? In godly Chriſtian exerciſes, or els in prophane paſtimes and pleaſures?

The maner of ſanctifying the Sabaoth in Ailgna.

Philo.

The Sabaoth day of ſome is well ſanctified, namely in hearing the Word of God read, preached, and interpreted in private and publique prayers, in ſinging of godly pſalmes, in celebrating the ſacraments, and in collecting for the poore and indigent; which are the true uſes and ends wherto the ſabaoth was ordained. But other ſome ſpend the ſabaoth day (for the moſt part) in frequenting of baudie ſtage-playes and enterludes, in maintaining Lords of Miſrule (for ſo they call a certaine kinde of play which they uſe), may-games, church-ales, feaſts, and wakeſſes: in pyping, dauncing, dicing, carding, bowling, tenniſſe-playing; in beare-bayting, cock-fighting, hawking, hunting, and ſuch like; in keeping of faires and markets on the ſabaoth; in keeping Courts and leets; in football playing, and ſuch other deviliſh paſtimes; reading of laſcivious and wanton bookes, and an infinit number of ſuch like practiſes and prophane exerciſes uſed upon that day, wherby the Lord God is diſhonoured, his ſabaoth violated, his woord neglected, his ſacraments contemned, and his people merveloufly corrupted and caryed away from true vertue and godlynes. Lord, remoove theſe exerciſes from thy ſabaoth!

Prophane exerciſes upon the ſabaoth day.

Spud. You wil be deemed too too ſtoicall, if you ſhould

reſtrain men from theſe exercifes upon the ſabaoth; for they ſuppoſe that that day was ordained and conſecrate to that end and purpoſe, only to uſe what kinde of exercifes they think good themſelves: and was it not ſo?

Phi. After that the Lord God had created the world, and all things therin contained, in ſix dayes, in the ſeventh day he reſted from all his woorks (that is, from creating them, not from governing them) and therefore hee commaunded the ſeventh day ſhould be kept holy in all ages to the end of the world: then, after that in effect 2000 yeeres, he iterated this commaundement, when he gave the law in Mount Horeb to Moyſes, and in him to all the Children of Iſrael, ſaying, Remember (forget it not) that thou keep holy the ſeventh day, &c. If we muſt keep it holy, then muſt we not ſpend it in ſuch vain exercifes as pleaſe ourſelves, but in ſuch godly exercifes as he in his holy woord hath commaunded. And (in my judgement) the Lord our God ordained the ſeventh day to be kept holy for foure cauſes eſpecially. Firſt, to put us in minde of his wunderful woorkmanſhip and creation of the world and creatures beſides. Secondly, that his woord (the Church aſſembling togither) might be preached, interpreted, and expounded; his ſacraments miniſtred ſinceerly, according to the preſcript of his woord, and that ſuffrages and praiers, bothe privat and publique, might be offered to his excellent majeſtie. Thirdly, for that every Chriſtian man might repoſe himſelf from corporall labour, to the end they might the better ſuſtaine the travailes of the week to inſue; and alſo to the end that all beaſts and cattel, which the Lord hath made for mans uſe, as helps and adjuments unto him in his daylie affaires and buſineſſe, might reſt and refreſh

When the ſabaoth was ordained.

Wherfore the ſabaoth was inſtituted.

them ſelves, the better to go thorow in their traveiles afterward. For, as the hethen man knew very wel, *ſine alterna requie non eſt durabile quicquam:* without ſome reſt or repoſe there is not any thing durable, or able to continue long. Fourthly, to th' end it might be a typical figure or ſignitor to point (as it were) with the finger, and to cypher foorth and ſhadowe unto us that bleſſed reſt and thryſe happie joye which the faithfull ſhall poſſeſſe after the day of judgement in the kingdome of heaven. Wherfore, ſeeing the ſabaoth was inſtituted for theſe cauſes, it is manifeſt that it was not appointed for the maintenance of wicked and ungodly paſtymes and vaine pleaſures of the fleſh; which God abhorreth, and all good men from their hartes do loth and deteſte.

Puniſhment for violating the ſabaoth.

The man, of whome we read in the law, for gathering of a few ſmall ſtickes upon the ſabaoth was ſtoned to death by the commaundement of God from the theator of heaven.

Than, if he were ſtoned for gathering a few ſtickes uppon the ſabaoth day, which in ſome caſes might be for neceſſities ſake, and did it but once, what ſhall they be who all the ſabaoth dayes of their lyfe give themſelves to nothing els but to wallow in all kind of wickedneſſe and ſinne, to the great contempt both of the Lord and his ſabaoth? And though they have played the lazie lurdens al the weke before, yet that day of ſet purpoſe they wil toile and labour, in contempt of the Lord and his ſabaoth. But let them be ſure, as he that gathered ſtickes upon the ſabaoth was ſtoned for his contempt of the ſame, ſo ſhall they be ſtoned, yea, grinded to peeces for their contempt of the Lord in his ſabaoth.

Violaters of the ſaboth.

The Jewes are verye ſtrict in keeping their ſabaoths; in ſo muche as they will not dreſſe their meats and drinks uppon the ſame day, but ſet it on the tables the day befor. They go not above ij miles upon the ſabaoth day; they ſuffer not the body of any malefactor to hang uppon the gallowes uppon the ſabaoth day, with legions of ſuch ſuperſticions. Wherin as I do acknowledge they are but too ſcrupelous, and overſhoot the marke, ſo we are therin plaine contemptuous and negligent, ſhooting ſhort of the marke altogether. Yet I am not ſo ſtrait laced, that I would have no kinde of worke done uppon that daye, if preſent neceſſitie of the thing require it (for Chriſte hath taught us the ſabaoth was made for man, and not man for the ſabaoth,) but not for every light trifle, which may as well be done on other dayes as upon that day. And although the day it ſelf, in reſpect of the very nature and originall therof, be no better than another day, for there is no difference of dayes, except we become temporizers, all being alike good; yet becauſe the Lord our God hath commaunded it to be ſanctified and kept holy to him ſelf, let us (like obedient and obſequious children) ſubmit our ſelves to ſo looving a father, for els we ſpit againſt heaven, we ſtrive againſt the ſtream, and we contemn him in his ordinances. But (perchance) you wil aſke me, whither the true uſe of the ſabaoth conſiſt in outward abſtaining from bodilye labour and travaile? I anſwere, no: the true uſe of the ſabaoth (for Chriſtians are not bound onely to the ceremonie of the day,) conſiſteth, as I have ſaid, in hearing the woord of God truely preached, therby to learn and to doo his wil, in receiving the ſacraments (as ſeales of his grace towards us), rightly adminiſtred, in uſing publique and private prayer,

The Jewes very preciſe in keeping ſabaoth.

No work to be done upon the ſabaoth except neceſſite inforce it.

Wherin the true uſe of the ſabaoth conſiſteth.

in thankſgiving to God for all his benefits, in ſinging of godly Pſalmes and other ſpirituall exerciſes and meditations, in collecting for the poore, in dooing of good woorkes, and breefly in the true obedience of the inward man. And yet, notwithſtanding, wee muſt abſtain from the one to attend upon the other: that is, wee muſt refrain all bodily labours, to the end wee may the better be reſiant at theſe ſpirituall exerciſes uppon the ſabaoth day.

This is the true uſe and end of the Lord his ſaboth, who graunt that we may reſt in him for ever!

Spud. Having ſhewed the true uſe of the ſaboth, let us go forward to ſpeke of thoſe abuſes particularlye, wherby the ſaboth of the Lord is prophaned. And firſt begin with ſtage playes and enterluds: what is your opinion of them? Are they not good examples to youth to fray them from ſinne?

Of Stage-playes, and Enterluds, with their wickednes.

Philo.

All ſtage-playes, enterluds, and commedies are either of divyne or prophane matter: if they be of divine matter, than are they moſt intollerable, or rather ſacrilegious; for that the bleſſed word of God is to be handled reverently, gravely, and ſagely, with veneration to the glorious majeſtie of God, which ſhineth therin, and not ſcoffingly, flowtingly, and jybingly, as it is upon ſtages in playes and enterluds, without any reverence, worſhip, or veneration to the ſame. The word of our ſalvation, the price of Chriſt his bloud, and the merits of his paſſion were not given to be derided and

jeſted at, as they be in their filthie playes and enterluds on ſtages and ſcaffolds, or to be mixt and interlaced with bawdry, wanton ſhewes, and uncomely geſtures, as is uſed (every man knoweth) in theſe playes and enterludes. In the firſt of Jhon we are taught that the word is God, and God is the word: wherfore who ſo ever abuſeth this word of our God on ſtages in playes and enterluds abuſeth the majeſty of God in the ſame, maketh a mocking ſtock of him, and purchaſeth to himſelfe eternal damnation. And no marveil; for the ſacred word of God, and God himſelfe is never to be thought of, or once named but with great feare, reverence, and obedience to the ſame. All the holy companie of heaven, angels, archangels, cherubins, ſeraphins, and all other powers whatſoever; yea, the devills themſelves (as James ſaith) doo tremble and quake at the naming of God, and at the preſence of his wrath: and doo theſe mockers and flowters of his majeſty, theſe diſſembling hipocrites, and flattering Gnatoes, think to eſcape unpuniſhed? Beware, therfore, you maſking players, you painted ſepulchres, you doble dealing ambodexters, be warned betymes, and, lik good computiſtes, caſt your accompts before, what wil be the reward therof in the end, leaſt God deſtroy you in his wrath: abuſe God no more, corrupt his people no longer with your dregges, and intermingle not his bleſſed word with ſuch prophane vanities. For at no hand it is not lawfull to mixt ſcurrilitie with divinitie, nor divinitie with ſcurrilitie.

The deriding of the word of God in ſtage playes.

Reverence to the majeſtie of God due.

A warning to players.

Theopompus mingled Moyſes law with his writinges, and therfore the Lord ſtroke him madd. Theodictes began the ſame practiſe, but the Lord ſtroke him blind for it; with many others, who, attempting the like devyſes, were al

Not lawfull to intermixt divynitie with ſcurrilitie.

overthrowne and died miſerably: beſids, what is their judgement in the other world the Lord onely knoweth. Upon the other ſide, if their playes be of prophane matters, than tend they to the diſhonor of God, and noriſhing of vice, both which are damnable. So that whither they be the one or the other, they are quite contrarie to the word of grace, and ſucked out of the devills teates to nouriſh us in ydolatrie, hethenrie, and ſinne. And therfore they, cariying the note, or brand, of God his curſe uppon their backs, which way ſoever they goe, are to be hiſſed out of all Chriſtian kingdomes, if they wil have Chriſt to dwell amongſt them.

What if playes be of prophane matter.

Spud. Are you able to ſhewe, that ever any good men, from the beginning, have reſiſted playes and enterluds?

Philo. Not onely the word of God doth overthrow them, addjudging them and the maintainers of them to hell, but alſo all holie counſels, and ſinodes, both generall, nationall, and provinciall, together with all writers, both divyne and prophane, ever ſince the beginning, have diſallowed them, and writ (almoſt) whole volumes againſt them.

The word of God, al writers, counſels and fathers have writ againſt playes and enterluds.

The learned father Tertullian, in his booke *de Speculo*, ſaith that playes were conſecrat to that falſe ydoll Bacchus, for that he is ſaid to have found out and invented ſtrong drinke.

Auguſtinus, *de civit. Dei*, ſaith that plaies were ordeined by the devill, and conſecrat to heathen gods, to draw us from Chriſtianitie to ydolatrie, and gentiliſme. And in another place, *Pecunias hiſtrionibus dare vitium eſt innane, non virtus:* to give money to players is a greevous ſin.

Wherfore playes were ordeined.

Chriſoſtome calleth thoſe playes *feſta Sathani*, feaſts of the devill. Lactantius, an ancient learned father, ſaith, *Hiſtrionum impudiſſimi geſtus, nihil aliud niſi libidinem*

movent: the ſhameleſſe geſtures of plaiers ſerve to nothing ſo much as to move the fleſh to luſt and unclenneſſe. And therfore in the 30 Counſell of Carthage and Synode of Laodicea, it was decreed that no Chriſten man or woman ſhould reſort to playes and enterludes, where is nothing but blaſphemie, ſcurrilitie, and whordome maintained. Scipio, ſeeing the Romaines bente to ereƈt theaters and places for plaies, dehorted them from it with the moſt prudent reaſons and forcible arguments. Valerius Maximus ſaith, Playes were never brought up *ſine regni rubore*, without ſhame to the cuntrey. Ariſt. debarreth youth acceſſe to playes and enterluds, leaſt they ſeeking to quench the thirſt of Venus, doo quench it with a potle of fire. Auguſtus baniſhed Ovid for making bookes of love, enterluds and ſuch other amorous trumperie.

Concilium 3. Cartha. cap. 11. Synode Laodicea, cap. 54.

Writers both divyne and prophane againſt playes and enterluds.

Conſtantius ordeined that no player ſhold be admitted to the table of the Lord. Than, ſeeing that playes were firſt invented by the devil, praƈtiſed by the heathen gentiles, and dedicat to their falſe ydols, goddes and goddeſſes, as the howſe, ſtage, and apparell to Venus, the muſicke to Apollo, the penning to Minerva and the Muſes, the aƈtion and pronuntiation to Mercurie and the reſt, it is more than manifeſt that they are no fit exercyſes for a Chriſten man to follow. But if there were no evill in them ſave this, namely, that the argumentes of tragedies is anger, wrath, immunitie, crueltie, injurie, inceſt, murther, and ſuch like, the perſons or aƈtors are goddes, goddeſſes, furies, fyends, hagges, kinges, queenes, or potentates. Of commedies the matter and ground is love, bawdrie, coſenage, flattery, whordome, adulterie; the perſons, or agents, whores, queanes, bawdes, ſcullions, knaves, and curteſans, lecherous old men, amorous young men, with

The ends of playes and enterluds.

The argumentes of tragedies.

The ground of commedies.

ſuch like of infinit varietie. If, I ſay, there were nothing els but this, it were ſufficient to withdraw a good Chriſtian from the uſing of them; for ſo often as they goe to thoſe howſes where players frequent, thei goe to Venus pallace, and Sathans ſynagogue to worſhip devils, and betray Chriſt Jeſus.

Theaters and curtaines Venus pallaces.

Spud. But, notwithſtanding, I have hard ſome hold opinion that they be as good as ſermons, and that many a good example may be learned out of them.

No playes comparable to the word of God.

Philo. Oh blaſphemie intollerable! Are filthie playes and bawdy interluds comparable to the word of God, the foode of life, and life it ſelfe? It is all one, as if they had ſaid, bawdrie, hethenrie, paganrie, ſcurrilitie, and divelrie it ſelf is equall with the word of God; or that the devill is equipolent with the Lord.

The Lord our God hath ordeined his bleſſed word, and made it the ordenarie mean of our ſalvation; the devill hath inferred the other, as the ordenarie meane of our deſtruction, and will they yet compare the one with the other? If he be accurſed that calleth light darknes, and darknes light, truth falſehood, and falshood truth, ſweet ſowre, and ſowre ſweete, than, *a fortiori*, is he accurſed that ſaith that playes and enterluds be equivalent with ſermons. Beſides this, there is no miſchief which theſe plaiers maintain not. For do they not noriſh ydlenes? and *otia dant vitia*, ydlenes is the mother of vice. Doo they not draw the people from hering the word of God, from godly lectures and ſermons? For you ſhall have them flocke thither, thick and threefould, when the Church of God ſhalbe bare and emptie; and thoſe that wil never come at ſermons wil flow thither apace. The reaſon is, for that the number of Chriſt his elect is but few,

He is curſed that ſaith playes and enterluds are comparable to ſermons.

and the number of the reprobat is many; the way that leadeth to life is narow, and few tread that path; the way that leadeth to death is brod and many find it. This sheweth they are not of God, who refuse to here his word (for he that is of God hereth God his word, saith our Saviour Christ) but of the devill, whose exercyses they go to visite. Do they not maintaine bawdrie, insinuat folery, and renue the remembrance of hethen ydolatrie? Do they not induce whordom and unclennes? nay, are they not rather plaine devourers of maydenly virginitie and chastitie? For proofe wherof, but marke the flocking and running to theaters and curtens, daylie and hourely, night and daye, tyme and tyde, to see playes and enterludes; where such wanton gestures, such bawdie speaches, such laughing and fleering, such kissing and bussing, such clipping and culling, suche winckinge and glancinge of wanton eyes, and the like is used as is wonderfull to behold. Than, these goodly pageants being done, every mate sorts to his mate, every one bringes another homeward of their way verye freendly, and in their secret conclaves (covertly) they play the Sodomits, or worse. And these be the fruits of playes and enterluds for the most part. And wheras you say there are good examples to be learned in them, trulie so there are: if you will learne sallhood; if you will learn cosenage; if you will learn to deceive; if you will learn to play the hipocrit, cogge, lye, and salsifie; if you will learn to jest, laugh, and fleer, to grin, to nodd, and mow; if you will learn to playe the Vice, to swear, teare, and blaspheme both heaven and earth: if you will learn to become a bawde, uncleane, and to deverginat mayds, to deflour honest wyves: if you will learne to murther, slaie, kill, picke, steal, robbe, and rove: if you will learn to rebel

Wherfore many flock to see playes and enterluds.

The fruits of theathers and playes.

The goodly examples of playes and enterluds.

What things are to be lerned at playes.

againſt princes, to commit treaſons, to conſume treaſurs, to practiſe ydlenes, to ſing and talke of bawdie love and venery: if you will lerne to deride, ſcoffe, mock, and flowt, to flatter and ſmooth: if you will learn to play the whore-maiſter, the glutton, drunkard, or inceſtuous perſon: if you will learn to become proude, hawtie, and arrogant; and, finally, if you will learne to contemne God and al his lawes, to care neither for heaven nor hel, and to commit al kinde of ſinne and miſcheef, you need go to no other ſchoole, for all theſe good examples may you ſee painted before your eyes in enterludes and playes: wherfore that man who giveth money to the maintenance of them muſt needs incurre the damage of *premunire*, that is, eternall damnation, except they repent. For the apoſtle biddeth us beware, leaſt wee communicat with other mens ſinnes; and this their dooing is not only to communicat with other mens ſinnes, and maintain evil to the deſtruction of them ſelves and many others, but alſo a maintaining of a great ſorte of idle lubbers, and buzzing dronets, to ſuck up and devoure the good honie, wherupon the poor bees ſhould live.

Theaters ſchooles or ſeminaries of *ſeudo* chriſtianitie.

A dyvine premunire.

What it is to communicate with other mens ſinnes.

Therfore I beſeech all players and founders of plaies and enterludes, in the bowels of Jeſus Chriſt, as they tender the ſalvation of their ſoules, and others, to leave of that curſed kind of life, and give them ſelves to ſuch honeſt exerciſes and godly miſteries as God hath commaunded them in his woord to get their livings withall: for who wil call him a wiſe man that plaieth the part of a foole and a vice? Who can call him a Chriſtian who playeth the part of a devil, the ſworne enemie of Chriſte? Who can call him a juſt man that playeth the part of a diſſembling hipocrite? And, to be breef, who can call him a ſtraight deling man, who playeth

An exhortation to plaiers.

The ignomy due to players.

a cofoners trick? And fo of all the reſt. Away therfore with this fo infamous an art! for goe they never fo brave, yet are they counted and taken but for beggers. And is it not true? Live they not uppon begging of every one that comes? Are they not taken by the lawes of the realm for roagues and vacabounds? I ſpeak of ſuch as travaile the cuntries with playes and enterludes, making an occupation of it, and ought to be puniſhed, if they had their deſerts. But hoping that they will be warned now at the laſt, I will ſay no more of them, beſeeching them to conſider what a fearful thing it is to fall into the hands of God, and to provoke his wrath and heavie diſpleaſure againſt them ſelves and others; which the Lord of his mercie turn from us!

Players live upon begging.

Players counted rogues by the lawes of the realm.

Spud. Of what ſorte be the other kinde of playes, which you call Lords of Mis-rule? for mee thinke the very name it ſelf caryeth a taſte of ſome notorious evil.

Lords of Mis-rule in Ailgna.

Philo.

The name, indeed, is odious both to God and good men, and ſuch as the very heathen people would have bluſhed at once to have named amongſt them. And if the name inporteth ſome evil, then, what may the thing it ſelfe be, judge you? But becauſe you deſire to know the manner of them, I wil ſhowe you as I have ſeen them practiſed my ſelf. Firſt, all the wilde-heds of the pariſh, conventing togither, chuſe them a graund-captain (of all miſcheefe) whome they innoble with the title of my Lord of Mis-rule, and him they crowne with great ſolemnitie and adopt for their king. This king anointed chuſeth forth twentie, fortie, three-

Lords of Mis-rule in Ailgna.

The manner how Lords of Mis-rule are uſed to be played.

ſcore or a hundred luſtie guttes, like to him ſelf, to waight uppon his lordly Majeſtie, and to guarde his noble perſon. Then, everie one of theſe his men he inveſteth with his liveries of green, yellow, or ſome other light wanton colour; and as though they were not (baudie) gaudie enough, I ſhould ſay, they bedecke them ſelves with ſcarfs, ribons and laces hanged all over with golde rings, precious ſtones, and other jewels: this doon, they tye about either leg xx or xl bels, with rich handkerchiefs in their hands, and ſometimes laid a croſſe over their ſhoulders and necks, borrowed for the moſt parte of their pretie Mopſies and looving Beſſes, for buſſing them in the dark. Thus al things ſet in order, then have they their hobby-horſes, dragons and other antiques, togither with their baudie pipers and thundering drummers to ſtrike up the devils daunce withall. Then, marche theſe heathen company towards the church and church-yard, their pipers pipeing, their drummers thundring, their ſtumps dauncing, their bels jyngling, their handkerchefs ſwinging about their heds like madmen, their hobbie horſes and other monſters ſkirmiſhing amongſt the route: and in this ſorte they go to the church (I ſay) and into the church, (though the miniſter be at praier or preaching), dancing and ſwinging their handkercheifs over their heds in the church, like devils incarnate, with ſuch a confuſe noiſe, that no man can hear his own voice. Then, the fooliſh people they looke, they ſtare, they laugh, they fleer, and mount upon fourmes and pewes to ſee theſe goodly pageants ſolemnized in this ſort. Then, after this, about the church they goe againe and again, and ſo foorth into the church-yard, where they have commonly their ſommer haules, their bowers, arbors, and banqueting houſes ſet up, wherin

The monſterous attyring of my Lord of Misrules men.

The rablement of the devils guarde.

The behaviour of the devils band in the temple of God.

Receptacles in the cemiteries or church yards for the devils agents.

they feaſt, banquet and daunce al that day and (peradventure) all the night too. And thus theſe terreſtriall furies ſpend the Sabaoth day.

They have alſo certain papers, wherin is painted ſome babblerie or other of imagery woork, and theſe they call my Lord of Miſrules badges: theſe they give to every one that wil give money for them to maintaine them in their hethenrie, divelrie, whordome, drunkennes, pride, and what not. And who will not be buxom to them, and give them money for theſe their deviliſh cognizances, they are mocked and flouted at not a little. And ſo aſſoted are ſome, that they not only give them monie to maintain their abhomination withall, but alſo weare their badges and cognizances in their hats or caps openly. But let them take heede; for theſe are badges, ſeales, brands, and cognizances of the devil, whereby he knoweth his ſervants and clyents from the children of God; and ſo long as they weare them, *Sub vexillo diaboli militant contra Dominum et legem ſuam*: they fight under the banner and ſtanderd of the devil againſt Chriſt Jeſus, and all his lawes. Another ſorte of fantaſticall fooles bring to theſe hel-hounds (the Lord of Miſ-rule and his complices) ſome bread, ſome good ale, ſome new-cheeſe, ſome olde, ſome cuſtards, and fine cakes; ſome one thing, ſome another; but if they knew that as often as they bring any thing to the maintenance of theſe execrable paſtimes, they offer ſacrifice to the devil and Sathanas, they would repent and withdraw their hands; which God graunt they may!

My Lord of Miſrules cognizances.

Wearing the Lord of Miſrules badges.

Sacrifice brought to this filthie ydol, my L. of Miſrule.

Spud. This is a horrible prophanation of the ſabaoth (the Lord knoweth), and more peſtilent then peſtilence it ſelf. But what? be there any abuſes in their May-games like unto theſe?

Philo. As many as in the other. The order of them is thus: Againſt May, Whitſonday, or other time, all the young men and maides, olde men and wives, run gadding over night to the woods, groves, hils, and mountains, where they ſpend all the night in pleſant paſtimes; and in the morning they return, bringing with them birch and branches of trees, to deck their aſſemblies withall. And no mervaile, for there is a great Lord preſent amongſt them, as ſuperintendent and Lord over their paſtimes and ſportes, namely, Sathan, prince of hel. But the chiefeſt jewel they bring from thence is their May-pole, which they bring home with great veneration, as thus. They have twentie or fortie yoke of oxen, every oxe having a ſweet noſe-gay of flowers placed on the tip of his hornes; and theſe oxen drawe home this May-pole (this ſtinking ydol, rather) which is covered all over with floures and hearbs, bound round about with ſtrings from the top to the bottome, and ſometime painted with variable colours, with two or three hundred men, women and children following it with great devotion. And thus being reared up with handkercheefs and flags hovering on the top, they ſtraw the ground rounde about, binde green boughes about it, ſet up ſommer haules, bowers, and arbors hard by it; and then fall they to daunce about it, like as the heathen people did at the dedication of the idols, wherof this is a perfect pattern, or rather the thing it ſelf. I have heard it credibly reported (and that *viva voce*) by men of great gravitie and reputation, that of fortie, threeſcore, or a hundred maides going to the wood over night, there have ſcarſely the third part of them returned home againe undefiled. Theſe be the frutes which theſe curſed paſtimes bring foorth. Neither the Jewes, the Turcks,

The order of their May-games.

A great lord preſent in May games as ſuperintendent therof.

The manner of bringing home their May-poles.

May-poles pattern of the hethen ydols.

The frute of May-games.

Saraſins, nor Pagans, nor any other nation, how wicked or barberous ſo ever, have ever uſed ſuch deviliſh exerciſes as theſe; nay, they would have been aſhamed once to have named them, much leſſe have uſed them. Yet wee, that would be Chriſtians, think them not amſſe. The Lord forgive us, and remoove them from us!

Spud. What is the manner of their Church ales, which you ſay they uſe; for they ſeem uncouth and ſtraunge to mine eares?

The Manner of Church-ales in Ailgna.

Philoponus.

The manner of them is thus: In certaine townes where drunken Bachus beares all the ſway, againſt a Chriſtmas, an Eaſter, Whitſonday, or ſome other time, the church-wardens (for ſo they call them) of every pariſh, with the conſent of the whole pariſh, provide half a ſcore or twenty quarters of mault, wherof ſome they buy of the church-ſtock, and ſome is given them of the pariſhioners them ſelves, every one conferring ſomewhat, according to his abilitie; which mault being made into very ſtrong ale or beere, it is ſet to ſale, either in the church, or ſome other place aſſigned for that purpoſe. The manner of church-ales in Ailg.

Then, when the *Nippitatum*, this huſ-cap (as they call it) and this nectar of lyſe, is ſet abroche, wel is he that can get the ſooneſt to it, and ſpend the moſte at it; for he that ſitteth the cloſeſt to it, and ſpends the moſte at it, he is counted the godlieſt man of all the reſt; but who either cannot, for pinching povertie, or otherwiſe, wil not ſtick to it, he is counted one deſtitute both of vertue and godlynes. In ſo The filthieſt beaſt, the godlyeſt man.

much as you ſhall have many poor men make hard ſhift for money to ſpend therat, for it beeing put into this Corban, they are perſwaded it is meritorious and a good ſervice to God. In this kinde of practiſe they continue ſix weeks, a quarter of a yeer, yea, half a yeer togither, ſwilling and gulling, night and day, till they be as drunke as apes, and as blockiſh as beaſts.

Spud. Seeing they have ſo good utterance, it ſhould ſeeme they have good gaines. But, I pray you, how doe they beſtowe that money which is got therby?

How the money is ſpent which is got by churchales.

Philo. Oh! well, I warrant you, if all be true which they ſay: for they repaire their churches and chappels with it; they buy bookes for the ſervice, cuppes for the celebration of the ſacrament, ſupleſſes for Sir Jhon, and ſuch other neceſſaries; and they maintaine other extraordinarie charges in the pariſhes beſydes. Theſe be their exceptions, theſe be their excuſes, and theſe be their pretended allegations, wherby they blind the world, and conveigh themſelves away inviſibly in a clowd. But if they daunce thus in a net, no doubt they will be eſpied.

Wil the Lord have his houſe build with maintenance of evill?

For if it were ſo that they beſtowed it as they ſay, do they think that the Lord will have howſe build with drunkenneſſe, gluttony, and ſuch like abhomination? Muſt we do evill that good may come of it? muſt we build this houſe of lyme and ſtone with the deſolation and utter overthrow of his ſpirituall howſe, clenſed and waſhed in the precioufe blood of our Saviour Jeſus Chriſt? But who ſeeth not that they beſtow this money upon nothing leſſe than in building and repayring of churches and oratories? For in moſt places lye they not like ſwyn coates? their windowes rent, their dores broken, their walles fall downe, the roofe all bare, and

what not out of order? Who ſeeth not the booke of God, rent, ragged, and all betorn, covered in duſt, ſo as this epitaphe may be writ with ones finger upon it, *Ecce nunc in pulvere dormio?* Alas! behold I ſleep in duſt and oblyvion, not once ſcarſe looked uppon, much leſſe red uppon, and the leaſt of all preached uppon. And, on the other ſide, who ſeeth not (for this I ſpeak but in way of parentheſis) in the mean tyme, their owne howſes and manſion places are curiouſly build, and ſumptuouſly adorned: which plainly argueth that they rather beſtow this drunken got-money uppon prophane uſes and their own privat affaires, than upon the howſe of prayer, or the temple of God. And yet this their doing is wel liked of, and no man may ſay black is their eye: for why? thei do all things well, and according to good order, as they ſay; and when time commeth, like good accoumptantes, they make their accoumptes as pleaſe themſelves.

The decay of churches, which are laur at rent and torn.

Sumpteousnes of their owne manſions.

Sp. Were it not better, and more conſonant to the truth, that every one contributed ſomewhat, according to his abilitie, to the maintenance of templaries and oratories, than thus to maintaine them by drunken churchales, as you ſay thei do?

Philo. It weare much better. And ſo we read, the fathers of the Old Teſtament, every one after his abilitie, did impart ſomewhat to the building and reſtauration of the tabernacle which Moyſes erected to the Lord; ſo as in the end there was ſuch aboundance of all things, as the artificers, conſulting with Moyſes, were glad to requeſt the people to ſtay their liberalitie, for they had more than they knew what to do withall. Theſe people made no drunken churchales to build their edefice withal, notwithſtanding their im-

Churges are to be maintained by mutuall contribution of every one after his power.

portable charges and intollerable coſtes. But as their zeal was ſervent, and very commendable in bringing to the church, ſo our zeal is more than froſen and blame worthie in detracting from the church, and beſtowing it upon whordom, drunkenneſſe, gluttony, pride, and ſuch like abhominations: God amend it!

Our zeal waxen cold and froſen in reſpect of the zeal of the former world.

Spud. How do they ſolemniſe their feaſtes and wakeſſes there; and what order do they obſerve in them?

The maner of keeping of Wakeſſes, and Feaſts in Ailgna.

Philoponus.

This is their order therein: every towne, pariſhe, and village, ſome at one tyme of the yeere, ſome at another (but ſo that every towne, pariſh, and village keep his proper day aſſigned and appropriat to it ſelf, which they call their week day) uſe to make great preparation and ordenaunce for good cheer. To the which all their freends and kynsfolks, farre and neer, are invited, wher is ſuch gluttony, ſuch drunkenneſſe, ſuch ſaturitie and impletion uſed as the like was never ſeen: in ſo muche as the poore men, that beare the charges of theſe feaſts and wakeſſes are the poorer, and keep the worſer howſes a long tyme after. And no marveil, for manie ſpend more at one of theſe wakeſſes than in all the whole yeer beſides. This makes many a one to thripple and pinch, to runne into debte and daunger, and finallie brings many a one to utter ruine and decay.

Saturitie in feaſts and wakeſſes.

The great charges of wakeſſes.

Spud. Wold you not have one freend to viſite another at certen tymes of the yeer?

Philo. I diſalowe it not, but much commend it. But

why at one determinat day more than at another (except buſines urged it); why ſhould one and the ſame day continue for ever, or be diſtinct from other dayes by the name of a wake day? why ſhould there be more exceſse of meats and drinks at that day than at another? why ſhould they abſtaine from bodely labor ij or three dayes after, peradventure the whole week, ſpending it in drunkenneſſe, whordome, gluttony, and other filthie ſodomiticall exercyſes. Againſt wakes and feaſts.

Spud. Seeing you allowe of one freend to viſite another, would you not have them to congratulat their comming with ſome good cheer?

Philo. Yes, truely; but I allowe not of ſuch exceſſe of ryot and ſuperfluitie as is there uſed. I thinke it convenient for one freend to viſite another (at ſometimes) as oportunitie and occaſion ſhall offer it ſelfe; but wherfore ſhould the whole towne, pariſh, village, and cuntrey keepe one and the ſame day, and make ſuch gluttonous feaſts as they doo? And therfore, to conclude, they are to no end, except it be to draw a great frequencie of whores, drabbes, theives, and verlets together, to maintaine whordome, bawdrie, gluttony, drunkenneſſe, thiefte, murther, ſwearing, and all kind of miſchief and abhomination; for theſe be the ends wherto theſe feaſtes and wakeſſes doo tende. Wherto wakeſſes and feaſts do very aptly tend.

Spud. From whence ſprang theſe feaſts and wakeſſes firſt of all; can you tell?

Philo. I cannot tell, except from the Paganes and heathen people, who, whan they were aſſembled together, and had offred ſacrifices to ther wodden goddes, and blockiſh ydols, made feaſts and banquets together before them, in honour and reverence of them, ſo appointed the ſame yeerly to be obſerved in memoriall of the ſame for ever. But whence From whence theſe annuall feaſts and ſtacionarie wakeſſes had their beginning.

ſoever they had their exordium, certen it is the devill was the father of them, to drown us in perdition, and deſtruction of body and ſoule: which God forefend!

Sp. As I remember, you ſpoke of dauncing before, inferring that the ſabaoth is greatly prophaned therby: wherof, I pray you, ſhew mee your judgement.

The horrible Vice of peſtiferous dauncing, uſed in Ailgna.

Philoponus.

Dauncing, as it is uſed (or rather abuſed) in theſe daies, is an introduction to whordom, a preparative to wantonnes, a provocative to uncleanes, and an introite to al kind of lewdenes, rather than a pleaſant exercyſe to the mind, or a holſome practiſe for the body: yet, notwithſtanding, in Ailg. both men, women, and children, are ſo ſkilfull in this laudable ſcience, as they may be thought nothing inferiour to Cynœdus, the proſtitut ribauld, nor yet to Sardanapalus, that effeminat varlet. Yea, they are not aſhamed to erect ſcholes of dauncing, thinking it an ornament to their children to be expert in this noble ſcience of heathen divelrie: and yet this people glory of their Chriſtianitie and integritie of life. Indeed, *verbo tenus Chriſtiani boni vocitentur*, but *vita et moribus Ethnicis et Paganis pejores reperientur:* from the mouth outward they may be ſaid to be good Chriſtians, but in life and maners farre worſer than the heathen or Paganes. Wherof if they repent not and amend, it ſhalbe eaſier for that land of Sodoma and Gomorra, at the day of judgement, then for them.

Scholes of dauncing erected.

Spud. I have heard it ſaid, that dauncing is both a recrea-

tion for the minde, and alſo an exercyſe for the body, very holſome; and not only that, but alſo a meane wherby love is acquired.

Dauncing a pleaſure to them that delight in vanities.

Ph. I will not much denie but being uſed in a meane, in tyme and place conveniente, it is a certen ſolace to the minds of ſuch as take pleaſure in ſuch vanities; but it is no good reaſon to ſay, ſome men take pleaſur in a thing, *ergo*, it is good, but the contrarie is true rather: for this is (*basis veritatis*) a ground of truth, that whatſeever a carnall man, with uncircumciſed heart, either deſireth or taketh pleaſure in, is moſt abhominable and wicked before God. As, on the other ſide, what the ſpirituall man regenerat, and borne anew in Chriſt, by the direction of God his ſpirit, deſireth or taketh delight in, is good, and according to the will of God: and ſeeing mans nature is too proclive of it ſelfe to ſinne, it hath no need of allurements and allections to ſin (as dauncing is) but rather of reſtraints and inhibitions from the ſame, which are not there to be found. For what clipping, what culling, what kiſſing and buſſing, what ſmouching and ſlabbering one of another, what filthie groping and uncleane handling is not practiſed in thoſe dauncings? yea, the very deed and action it ſelfe, which I will not name for offending chaſt eares, ſhall be purtrayed and ſhewed foorth in their bawdye geſtures of one to another. All which, whither they blow up Venus cole or not, who is ſo blind that ſeeth not? wherfore, let them not think that it is any recreation (which word is abuſively uſed to expreſſe the joyes or delightes of the mind, which ſignifieth a making againe of that which before was made,) to the mind of a good Chriſtian, but but rather a corroſive moſt ſharp and nipping. For ſeing that it is evill in it ſelf, it is not a thing wherin a Chriſtian

What allurements to vice lay in dauncing.

Dauncing no recreation, but a corroſive to a good Chriſtian.

mans heart may take any comfort. The onely *ſummum bonum*, wherin a true Chriſtians heart is recreated and comforted, is the meditation of the paſſion of Jeſus Chriſt, the effuſion of his blood, the remiſſion of ſins, and the contemplation of the ineffable joyes and beatituds after this life, prepared for the faithfull in the blood of Jeſus Chriſt. This is the only thing wherin a Chriſtian man ought to rejoyſe and take delight in, all other pleaſures and delights of this lyfe ſet a parte as amarulent and bitter, bringing foorth fruit to eternall deſtruction, but the other to eternall lyfe. And wheras they conclude it is a holſom exerciſe for the bodie, the contrary is moſt true; for I have knowen divers by the immoderate uſe therof have in ſhort time become decrepit and lame, ſo remaining to their dying day. Some have broke their legs with ſkipping, leaping, turning, and vawting, and ſome have come by one hurt, ſome by another, but never any came from thence without ſome parte of his minde broken and lame, ſuch a wholſome exerciſe it is. But, ſay they, it induceth love: ſo ſay I alſo; but what love? Truely, a luſtful love, a venereous love, a concupiſcencious, baudie, and beſtiall loove, ſuch as proceedeth from the ſtinking pump and lothſome ſink of carnall affection and fleſhly appetite, and not ſuch as diſtilleth from the bowels of the hart ingenerat by the ſpirit of God.

The onely thing wherin a good Chriſtian doth delight.

Dancing no holſome exerciſe for the body.

What loove dancing procureth.

Wherfore I exhort them, in the bowels of Jeſus Chriſt, to eſchue not only from evil, but alſo from all apperance of evil, as the Apoſtle willeth them, proceeding from one vertue to another; until they growe to perfect men in Chriſte Jeſus, knowing that we muſt give accounts at the day of judgment of every minut and jote of time, from the day of our birth to the time of our death: for there is nothing

more precious then time, which is given us to glorifie God in good-woorks, and not to ſpend in luxurious exerciſes after our owne fantaſies and delights. We muſt render accounts for time heer lent us.

Spud. But I have heard them affirme that dauncing is provable by the woord of God; for (ſay they) did not the women come foorth of all the cities of Iſrael to meet king Saule? and David, returning from the ſlaughter of Goliath, with pſalteries, flutes, tabrets, cymbals, and other muſicall inſtruments, dauncing and leaping before them? Did not the Iſraelites, having paſſed over the Red Sea, bring foorth their inſtruments, and danced for joy of their deliverance? 1 Sa. 18. Exo. 15. Exo. 32.

Againe, did they not daunce before the golden calf, which they had made in Horeb or Sinai? Did not king David daunce before the Ark of the Lord? Did not the daughter of Jephtah daunce with tabret and harp at the return of her father from the feeld? Did not the women of the Iſraelits dance comming to viſit the good Judith? Did not the damſel dance before king Herod? Did not Chriſt blame the people for their not dancing when he ſaid, Wee have pyped unto you, but you have not daunced? 2 Sa. 6. Judic. 11. Judic. 15. Mat. 14; Luc. 7.

Saith not Salomon, there is a time to weep, and a time to laugh, a time to mourne, and a time to daunce? Eccle. 3.

And dooth not the Prophet David, in many places of his Pſalmes, commend and commaund dauncing, and playing upon inſtruments of muſick?

Wherfore (for thus they conclude) ſeeing theſe holy Fathers (wherof ſome were guided by the inſtinction of God his ſpirit) have not only taught it in doctrine, but alſo expreſſed it by their examples of life, who may open his mouth once to ſpeake againſt it?

Philo. The Fathers, as they were men, had their errors, and erred as men, for *Hominis eſt errare, decipi et labi:* it is naturall for man to erre, to be deceived and to ſlide from the trueth. Therfore the Apoſtle ſaith, Follow mee in all things as I follow Chriſt; but to the intent that they, who perpend the examples of the Fathers and Scripture falſly wreſted to maintaine their deviliſh dauncings withall, may ſee their owne impietie and groſſe ignorance diſcovered, I wil compendiouſly ſet down the true ſence and meaning of every place, as they have cyted them perticulerly. For the firſt, wheras they ſay that the women came foorth in daunces with timbrels and inſtruments of joy to meet David and Saule, I aſke them for what cauſe they did ſo? Was it for wantonnes, or for very joye of hart for their victorie gotten over the Philiſtines, their ſworne enemies? Was it in prayſe of God, or to ſtirre up filthie luſt in them ſelves, or for nicenes onely, as our daunces bee? Did men and women daunce togither, as is now uſed to be doon? or rather was it not doon amongſt women only? for ſo ſaith the text, The women came foorth, &c. But admit it were neither ſo, nor ſo, will they conclude a generall rule of a particuler example? It is no good reaſon to ſay, ſuch and ſuch did ſo, therfore it is good, or we may doo ſo; but all things are to be poyſed in the balance of holy Scripture, and therby to be allowed or diſalowed, according to the meaning of the Holy Ghoſt, who is only to be heard and obeyed in his woord.

No man without errors both in lyfe and doctrine.

1 Sa. 18.

The firſt pillare of dauncing overthrowen.

No good conſequent to ſay others did ſo, ergo it is good, or we may doo the like.

The Iſraelitiſh women, hearing the fame of David, and how he had killed their deadly enemie Goliath, came foorth to meet him playing upon inſtruments, dancing and ſinging ſongs of joye and thanks-giving to the Lord, who

had given them the victorie, and delivered them from the deadly hoftilitie of him who fought their deftruction every way. Now, what maketh this for our leud, wanton, vice and ubiquitarie dauncings, for fo I may call them becauſe they may be uſed every where, let the godly judge. Who ſeeth not rather that this example (let Cerberus the dog of hel alatrate what he liſt to the contrary) clean overthroweth them. Theirs was a goodly kind of dancing in praiſe of God, ours a luſtful, baudie kinde of demenour in praiſe of our ſelves: theirs to ſhew their inward joy of minde for the bleſſings of God beſtowed upon them; ours to ſhow our activitie, agilitie and curious nicitie, and to procure luſtful loove and ſuch like wickednes infinit. But to their ſecond allegation: the children (ſay they) of Iſrael danced being delivered out of the ſervitude of Pharo, and having paſſed over the Red Sea. I graunt they did ſo, and good cauſe they had ſo to doo; for were they not emancipate and ſet free from three great calamities and extreame miſeries? Firſt, from the ſervile bondage of Egipt; from the ſwoord of Pharo, who purſued the rereward of their hoſte; and from the danger of the Red Sea, their enemies beeing over whelmed in the ſame.

The difference between the dances of our forefathers and ours.

Their ſecond pillar ſhaken.

For theſe great and ineſtimable benefits and bleſſings, received at the hands of God, they played upon inſtruments of muſick, leaped, daunced and ſung godly ſongs unto the Lord, ſhewing by theſe outward geſtures the inward joy of their harts and mindes. Now, what conduceth this for the allowance of our luxurious dauncings? Is it not directly againſt them? They danced for joy in thanks to God, wee for vaineglorie: they for loove to God, wee for loove of our ſelves: they to ſhew the interior joy of the minde for God

How the Iſraelits danced.

his bleſſing heaped upon them; we to ſhow our concinitie, dexteritie and vaine curioſitie in the ſame; they to ſtir up and to make them ſelves the apter to praiſe God; we to ſtir up carnall appetites and fleſhlie motions: they to ſhew their humilitie before God; and we to ſhew our pride both before God and the world. But how ſo ever it be, ſure I am, their dauncing was not like oures, conſiſting in meaſures, capers, quavers, and I cannot tel what, for thei had no ſuch leaſure in Egipt to learne ſuch vaine curioſity in that luſtfull bawdie ſchoole, for making of brick and tyles. And notwithſtanding it is ambiguous whether this may be called a dauncing or not, at leſt not like oures, but rather a certen kind of modeſt leaping, ſkipping or mooving of the body to expreſſe the joye of the mind in prayſe of God; as the man did, who, being healed by the power of our Saviour Chriſte, walked in the Temple, leapping, ſkipping and praiſing God.

The dauncing of our forfathers mai not be called a dauncing, but rather a godly triumphing and rejoycing in heart for joy.

We never read that they ever daunced but at ſome wonderfull portent or ſtraunge judgment of God; and therfore made not a common practiſe of it, or a daylie occupation, as it were, much leſſe ſet up ſchools of it, and frequenting nothing els night and day, Sabaoth day and other, as we do. But to their third reaſon: The Iſraelits daunced before the calf in Horeb. And what than? They made a golden calf and adored it: may we therfore do the like? They committed ydolatrie there; therfore is ydolatrie good becauſe they committed it?

Their 3 reaſon examined.

Adam diſobeyed God, and obeyed the devil: is obedience therfore to the devil good, becauſe hee did ſo?

Therfore wee muſt not take heede what man hath doon heertofore, but what God hath commaunded in his woord to

be doon, and that followe even to the death. But, to be ſhort, as it is a frivolous thing to ſay, becauſe they committed idolatrie therfore may wee doo the like, ſo it is no leſse ridiculous to ſay, becauſe they daunced, therfore wee may doo the ſame; for as it was not lawful to commit idolatrie becauſe they did ſo, ſo it is not lawfull to daunce becauſe they daunced.

So that if this place inferre any thing for dauncing, it inferreth that wee muſt never daunce but before a golden calf, as they did: but, I think, by this time they are aſhamed of their dances. Therfore of this place I need to ſay no more, giving them to note that this their dauncing, in reſpect to the end therof, was farre diſſonant from ours; for they daunced in honour of their idol, wee clean contrary, though neither the one nor the other be at any hand tollerable.

Their fourth reaſon: Did not David daunce before the Ark? ſay they. Very true; and this place (as the reſt before) refelleth their cuſtomarie dauncings of men and women togither moſte excellentlie; for David danced him ſelfe alone, without either woman or muſicall inſtrument to effeminate the minde. And this dauncing of David was no uſuall thing, nor frequented every day, but that one time, and that in prayſe of God for the deliverie of the Ark of God his teſtament out of the hands of the infidels and hethen people: the joy of this holy prophet was ſo vehement for this great bleſſing of God (ſuch a fervent zeale he bore to the trueth), that it burſt foorth into exterior action, the more to induce others to prayſe God alſo. Would God we would dance, as David daunced, heer for the deliverie of his alſaving word out of the hands of the Italian Philiſtin

Their 4 reaſon.

and archenemy of all trueth, the Pope of Roome! for in this reſpect I would make one to daunce, to leap, to ſkip, to triumph, and rejoyce as David did before the Ark. By this, I truſt, any indifferent man ſeeth, that by this place they gain as much for the maintenance of their leude dancing, and baudie choruſses, as they did by citing the former places; that is, juſt nothing at all, which they may put in their eies and ſee never the wurſſe.

Why David daunced before the ark.

Their fiſt reſon examined.

Their fiſt reaſon: Did not Jeptath his daughter meet her father, when he came from war, dancing before him, and playing uppon inſtruments of joy? Jeptath, going foorth to warre againſt the Amonites, promiſed the Lord (making a raſhe vowe) that if it would pleaſe his majeſtie to give him victorie over his enemies, he wold ſacrifice the firſt lyving thing that ſhuld meet him from his houſe. It pleaſed God that his ſole daughter and heire, hearing of her fathers proſperous return (as the maner of the cuntrey was), ran foorth to meete her father, playing uppon inſtruments in prayſe of God, and dauncing before him for joye. Now, what prooveth this for their daunces? Truely, it overthroweth them, if it be well conſidered: firſt we read that ſhe did this but one, we daylie: ſhe in prayſe of God, we in prayſes of our ſelves: ſhe for joy of her fathers good ſucceſſe, we to ſtir up filthie and uncleane motions: ſhe with a virginall gravitie, we with a babiſh levitie: ſhe in comly maner, we in bawdie geſture. And, moreover, this ſheweth that women are to daunce by themſelves (if they wil needs daunce), and men by themſelves; for ſo imporeth the text, making no mention of any other of her collegues or companions dancing with her.

Wherfore and how the daughter of Jepthath daunced.

Ther 6 reaſon.

Their vi reaſon: Did not the Iſraelitiſh women daunce

before Judith, comming to visit her? I graunt they did so: the storie is thus:

Holofernes, opposing himselfe against the Israelits, the chosen people of God, and intending to overthrowe them and to blot out their remembrance for ever from under heaven, assembled a huge power, and besieged them on every side. Judith, ca. 15.

The Israelits, seeing themselves circumvalled, and in great daunger on each side, suborned good Judith, a vertuous, godlye woman (for without some stratagem or pollicie wrought, it was unpossible for them in the eyes of the world to have escaped) to repaire to Holofernes, and, by some meanes or other, to work his destruction: who, guided by the hand of God, attempted the thing and brought it happely to passe. For she cut of his head with his owne sauchine, wrapping his bodie in the canopie wherin he lay, sleepingly possest as he was with the spirit of drunkennesse: this done, the women of Israell came together, and went to visit this worthie woman, and to congratulat her prosperous successe with instruments of musick, singing of godly songs, and dauncing for joye in honour and prayse to God for this great victorie obtained. Now, who seeth not that these women sang, daunced, and played uppon instrumentes in prayse of God, and not for any other lewdnes or wantonnes, as commonly the world doth now adaies? This also overthroweth the dauncinges of men and women together in one companie; for though there was an infinite number of people by, yet the text saith, there daunced none but onely women, which plainly argueth the unlawfulnesse of it in respecte of man. And this being but a particular fact, of a sort of imprudent women, shall we draw it into an example of lyfe, and thinke it lawfull or good because they did practise it? Judith cutteth of the head of Holofernes.

The unlawfullnes of dauncing of men and women together.

A cuſtome to daunce in prayſe of God.

It was a cuſtome in thoſe dayes, when God had powred foorth any notable bleſſing upon his people, from his heavenly pallace, the people, in honour, praiſe, and thankeſgiving to God for them, would play upon their inſtruments, ſing godly ſongs, daunce, leape, ſkip, and triumphe, ſhewing foorth the joye of their mindes, with their thankefulneſſe to God by all exteriour geſtures that they could devyſe: which kinde of thankefull dauncing, or ſpirituall rejoycing, wold God we did follow, leaving all other wanton dancing to their father the devill!

Ther 7 reaſon.

Their vij reaſon: Did not (quothe they) the damoſell daunce before kinge Herode, when the head of John Baptiſt was cut of? She daunced, in deed; and herein they maye ſee the fruite of dauncing, what goodneſse it bringeth: for was not this the cauſe of the beheading of John the Baptiſt? See whether dauncing ſtyreth not up luſt, and inflameth the mind; for if Herode with ſeeing her daunce was ſo inflamed in her love, and raviſhed in her behaviour, that he promiſed her to give her whatſoever ſhe wold deſire, though it were half of his emperie or kingdome, what wold he have beene if he had daunced with her? And what are they that daunce with them hand in hand, cheek by cheek, with buſſing and kiſſing, ſlabbering and ſmearing, moſt beaſtly to behold? in ſo much as I have heard many impudently ſay that they have choſen their wyves, and wyves their huſbands, by dauncing; which plainely proveth the wickedneſse of it.

Dauncing ſtyrreth up luſt.

Their 8 reaſon.

Luc. 7.

Their viij reaſon: Did not Chriſt rebuke the people for not dauncing, ſaying, We have pyped unto you, but you have not daunced? They may as well conclude that Chriſt in this place was a pyper, or a minſtrell, as that he alowed

of dauncing, or reproved them for not exercyſing the ſame. This is a metaphoricall or allegoricall kinde of ſpeach, wherin our Saviour Chriſt goeth about to reproove and checke the ſtyfneckednes, the rebellion and pertinacious contumacy of the Scribes and Phariſees, who were neither mooved to receive the glad tydings of the goſpell by the auſteritie of John the Baptiſte, who came preaching unto them the doctrine of repentaunce in mourning ſort; neither yet at the preaching of our Saviour him ſelfe, breaking into them the pure ambroſia, the cæleſtial manna, the word of life, in joyfull and gladſome maner.

The more than obdurat hardnes of the Jewes.

Jhon the Baptiſt he piped unto them, that is, he preached unto them auſteritie of life, to mourn for their ſinnes, to repent, to faſt, pray, and ſuch like. Our Saviour Chriſt he pyped (that is) preached unto them the glad and comfortable tidyngs of the goſpell, yet at neither of theſe kinde of concions they were any whit moved, either to imbrace Chriſt or his goſpell: wherfore he ſharply rebuketh them by a ſimilitude of fooliſhe children, ſitting in the market place and piping unto them that wold not daunce. This is the true undoubted ſence of this place, which whether it overthrow not all kinde of lewd dauncing (at leſt maketh nothing for them) allowing a certen kind of ſpirituall dauncing, and rejoyſing of the heart unto God (that I may ſuſpend my owne judgement) let wyſe determine.

Their ix reaſon: Saith not Salomon, there is a time to weep, and a time to laugh, a time to mourn, and a time to daunce? This place is directly againſt their uſuall kinde of dauncing; for ſaith not the text, there is a time, meaning ſomtime, now and than, as the Iſraelites did in prayſe of God, when anie notable thing happened unto them, and

Eccle. 3. Their 9 reaſon.

Salomon meaneth a certen kind of a ſpirituall dauncing or rejoyſing of the heart.

not every daye and howre, as we do, making an occupation of it, never leaving it, until it cleane leave us. But what and if Salomon ſpeaketh here of a certen kind of ſpiritual dauncing and rejoyſing of the heart in praiſe of God? This is eaſily gathered by the circumſtances of the place, but ſpecially by the ſentence precedent; (vz. there is a time to mourn and a time to dance, &c.) that is, a time to mourn for our ſinnes, and a tyme to daunce or rejoyſe for the unſpeakable treaſures purchaſed unto us by the death and paſſion of Jeſus Chriſt. How much this place maketh for the defence of their nocturnall, diuturnall, wanton, lewde, and laſcivious dauncing (if it be cenſured in the imparciall ballance of true judgement) all the world may ſee and judge.

Their ultimum refugium.

And now, to draw to an end, I will come unto their *ultimum refugium:* that is, Doth not David both commend, and alſo commaund dauncing and playing uppon inſtruments in diverſe of his Pſal.? In all thoſe places the prophet ſpeaketh of a certen kind of ſpirituall dauncing and rejoyſing of the heart to the Lord, for his graces and benefits in mercie beſtowed upon us. This is the true kinde of dauncing, which the word of God doth allow of in any place, and not that we ſhould trippe like rammes, ſkip like goats, and leap like mad men: For to that end our feet were not given us, but rather to repreſent the image of God in us, to keep companie with the angels, and to glorifie our hevenly Father thorow good works.

Why our feet were given us.

Spud. Do you condemne al kinde of dauncing as wicked and prophane?

Ph. All lewde, wanton and laſcivious dauncing in publique aſſemblies and conventicles, without reſpect either of ſex, kind, time, place, perſon, or any thing els, I, by the

warrant of the word of God, do utterly condemne: but that kind of dauncing which is uſed to praiſe and laud the name of God withall (as weare the daunces of the people of the former world) either privatly or publiquely is at no hand to be dyſallowed, but rather to be greatly commended. Or if it be uſed for mans comfort, recreation and godly pleaſure privatly (every ſex diſtincted by themſelves), whether with muſick or otherwyſe, it cannot but be a very tollerable exerciſe, being uſed moderatly and in the feare of God. And thus, though I condemne all filthie, luxurious and uncleane dauncing, yet I condemne not al kind of dauncing generally; for certen it is, the exercyſe it ſelf, in its own nature, qualitie and proprietie, though to ſome it is lawfull, to otherſome unlawfull in dyverſe reſpects, is both ancient and general, having been uſed ever in all ages, as wel of the godly, as of the wicked, almoſt from the beginning. Wherfore, when I condemne the ſame in ſome, my meaning is in reſpecte of the manifold abuſes therof. And in my judgement, as it is uſed now a dayes, an occupation being made of it, and a continuall exercyſe, without any difference or reſpect had either to time, perſon, ſex or place, in publique aſſemblies and frequencies of people, with ſuche beaſtlie ſlabberings, buſſings and ſmouchings, and other filthie geſtures and miſdeameanors therein accuſtomed, it is as unpoſſible to be uſed without doing of infinit hurt, as it is for a naked man to lye in the middeſt of a hote burning fire, and not to conſume. But theſe abuſes, with other like (as there be legions moe of them) being cut of from the exercyſe it ſelfe, the thing remayneth very commendable in ſome reſpectes. Or els, if our daunces tended, as I have ſaid, to the ſetting foorth of God his glorie (as the daunces

What dauncing is condemned by the word of God.

uſed in preter time did) to draw others to pietie and ſanctitie of life, and to prayſe and rejoyce in God, to recreat the minde oppreſſed with ſome great toyle or labor, taken in true virtue and godlynes, I would not (being don in the feare of God, men by them ſelves, and wemen by them ſelves, for els it is not poſſible to be without ſinne) much gainſtand it. But I ſee the contrarie is every where uſed, to the great diſhonor of God and corruption of good maners, which God amend.

Spud. And wherfore would you have men to daunce by them ſelves, and women by them ſelves?

Why men ſhold daunce by themſelfes and women by themſelfs.

Philo. Becauſe it is, without all doubte, a provocation to luſt and venery, and the fire of luſt once conceived (by ſome irruption or other) burſteth foorthe into open action of whoredome and fornication. And therfore a certain godly Father ſaid wel, *Omnis ſaltus in chorea, eſt ſaltus in profundum inferni*, every leap, or ſkip in dance, is a leap toward hel. Yet, notwithſtanding, in Ailgna it is counted a vertue and an ornament to a man, yea, and the onely way to attaine to promotion and advancement, as experience teacheth.

Spud. Notwithſtanding, for my further inſtruction, I pray you ſhowe mee what fathers and councels have judged of it, and what they have writ and decreed againſt it.

Philo. If I ſhould goe foorth to ſhew all the invectives of fathers, all the decrees of councels, and all the places of holy ſcripture againſt the ſame, I ſhould never make an end: wherfore of many I wil ſelect a few, hoping that they wil ſuffice any reaſonable man. Syrach ſaith, Frequent not the company of a woman that is a ſinger or dauncer, neither heare her, leaſt thou be intrapped in her craftines. Chri-

Teſtimonies of Fathers, councels and writers againſt daunсing.

ſoſtome, dylating upon Matthew, ſaith, In every dance the devil daunceth by, for companie, though not viſible to the eye, yet palpable to the minde. Theophilus, writing upon Mark, the ſixt chapter, ſaith, *Mira colluſio ſaltat per puellam diabolus:* this is wunderfull deceit, for the devil danceth amongſt them for company. Auguſtine, writing upon the 32 Pſalme, ſaith, it is better to digge all the ſabaoth day then to dance. Eraſmus, in his booke *De contemptu Mundi*, ſaith, Whoſe minde is ſo well diſpoſed, ſo ſtable, or ſo wel ſetled, which theſe wanton dances, with ſwinging of armes, kicking of legs, playing upon inſtruments, and ſuch like, would not overcome and corrupt? Wherfore, ſaith he, as thou deſireſt thine owne credit and welfare, eſchew theſe ſcabbed and ſcurvy companie of dauncers.

Ecel. 13. Mat. 4. Auguſtine. Erasmus.

Ludovicus Vives ſaith, Amongſt all pleaſures, dauncing and voluptuouſnes is the kingdome of Venus, and the empire of Cupid: wherfore, ſaith hee, it were better for thee to ſtay at home, and to break either a leg or an arme of thy body, then to break the legges and armes of thy minde and ſoule, as thou doeſt in filthie ſcurvy dauncings. And, as in all feaſts and paſtimes, dauncing is the laſt, ſo it is the extream of all other vice. And again, There were (ſaith he) from far cuntries, certain men brought into our parts of the world, who, when they ſaw men daunce, ran away merveloufly afraid, crying out, and thinking them to have been mad. And no mervaile, for who, ſeeing them leap, ſkip, and trip like goates and hindes, if hee never ſaw them before, would not think them either mad, or els poſſeſt with ſome furie? Bullinger, paraphraſting upon Mathew 14, ſaith, After feaſting, ſwilling, and gulling, commeth dancing, the root of all filthynes and uncleannes.

Lodovicus Vives. Dauncers thought to be mad-men. Bullinger.

Calvin.

Maiſter Calvin, writing upon Job, Ser. 8, cap. 12, calleth dauncing the cheefe miſcheef of all miſcheefs, ſaying, there be ſuch unchaſt geſtures in it as are nothing els but intice-ments to whordome.

Marlorate, upon Mathew, ſaith, Whoſoever hath any care either of honeſtie, ſobrietie, or gravitie, have long ſince bad adieu to all filthie dauncing.

No man (ſaith a certaine heathen writer) if hee be ſober, daunceth, except hee be mad.

Saluſt.

Saluſtius, commending Sempronia, that renowmed whore, for many godly gifts, condemneth her for her over great ſkill in dauncing; concluding, that dauncing is the inſtru-ment of lecherie.

Cicero.

Cicero ſaith, a good man would not daunce in open aſſemblies, though hee might by it get infinite treaſure.

The Councel of Laodecea decreed that it ſhould not be lawful for any Chriſtian to dance at mariages, or at any ſollemne feaſt.

In an other councel it was enacted, that no man ſhould daunce at any mariage, nor yet at any other time.

The emperour Juſtinian decreed, that for no reſpect in feaſts or aſſemblies there ſhould be any dauncing, for feare of corrupting the beholders, and inticing men to ſinne.

All writers, bothe holy and prophane, againſt dauncing.

Thus you may ſee, bothe ſcripture, councels, and fathers, holy and prophane, heathen and other, even all in generall, have deteſted and abhorred this filthie dauncing, as the quavemire or plaſh all of abhomination, and therfore it is no exercife for any Chriſtians to followe; for it ſtirreth up the motions of the fleſh, it induceth luſt, it inferreth baudrie, affoordeth ribaldrie, maintaineth wantonnes, and miniſtreth oile to the ſtinking lamp of deceitfull pride; and, *in ſumma*, nouriſheth a world of wickednes and ſinne.

Dauncing a world of ſin.

Spud. Now that the wickednes of it is ſo manifeſtly ſhewed, that no man can denie it, I pray you, who invented this noble ſcience, or from whence ſprang it?

Philo. Heereof there be ſundry and divers opinions; for ſome holde an opinion (and very likely) that it ſprang from the heathen idolatrous pagans and infidels, who, having offered up their ſacrifices, victimats, and holocauſtes, to their falſe gods, in reverence of them, and for joy of their ſo being, uſed to daunce, leape, and ſkip before them. Who invented dauncing, and from whom it ſprang.

And this may be prooved by the Iſraelits themſelves, who, having ſeen and learned the ſame practiſe in Egipt, feared not to imitate the like in the wildernes of Horeb. Some, again, ſuppoſe that Pyrrhus, one of the Sibils preiſts, deviſed it in Creet. Others holde that the prieſts of Mars, who in Roome were had in great eſtimation for their dexteritie in dauncing, invented it. Others think that one Hiero, a truculent and bloody tirant in Sicilia, who, to ſet up his tyrannie the more, inhibited the people to ſpeake one to an other, for feare of inſurrections and commotions in his kingdome, was the occaſion of the inventing therof: for when the Sicilians ſawe that they might not, under pain of death, one ſpeak to another, they invented dauncing to expreſſe the inward meaning and intentions of the minde by outward becks and exteriour geſtures of the body; which uſe afterward grew into cuſtome, and now into nature. But what ſoever men ſay of it, or from whence ſoever it ſprang, S. Chriſoſtom ſaith plainly (to whom I willingly ſubſcribe), that it ſprang from the teates of the devils breſt, from whence all miſcheef els dooth flow. Therfore, to conclude, if of the egges of a cokatrice may be made good food meat for man to eat, and if the web of a ſpider can be made good cloth A ſupposall who invented dauncing.

Unpoſſible that dancing ſhould be good.

for mans body, then may it be prooved that dancing is good, and an exercife fitte for a Chriftian man to followe, but not before. Wherfore God of his mercy take it away from us!

Spud. What fay you to mufick? is it not a laudable fcience?

Of Mufick in Ailgna, and how it allureth to vanitie.

Philo.

I fay of mufick as Plato, Ariftotle, Galen, and many others have faid of it; that it is very il for yung heds, for a certaine kinde of nice, fmoothe fweetnes in allur-

A comparifon betwixt hony and dancing.

ing the auditorie to nicenes, effeminacie, pufillanimitie, and lothfomnes of life, fo as it may not improperly be compared to a fweet electuarie of honie, or rather to honie itfelf; for as honie and fuch like fweet things, received into the ftomack, dooth delight at firft, but afterward they make the ftomack fo quafie, nice and weake that it is not able to admit meat of hard digefture: fo fweet mufick at the firft delighteth the eares, but afterward corrupteth and depraveth the minde, making it weake and quafie, and

Wits dulled by mufick.

inclined to all licencioufnes of lyfe whatfoever. And right as good edges are not fharpned (but obtufed) by beeing whetted upon fofte ftones, fo good wits, by hearing of foft mufick, are rather dulled then fharpned, and made apt to all wantonnes and finne. And therfore writers affirme Sappho to have been expert in mufick, and therfore whorifh.

Authors of the bringing in of mufick.

Tyrus Maximus faith, the bringing in of mufick was a cup of poyfon to all the world.

Clytomachus, if hee ever heard any talking of loove, or playing upon muſicall inſtruments, would run his way and bidde them farwel.

Plutarchus complaineth of muſick, and ſaith, that it dooth rather femenine the minde as pricks unto vice, then conduce to godlines as ſpurres unto vertue.

Pythagoras condemnes them for fooles, and bequeathes them a cloke-bag, that meaſure muſick by ſound and care. Thus you heare the judgement of the wiſe concerning muſick: now judge therof as you liſt your ſelf.

Spud. I have heard it ſaid (and I thought it very true) that muſick dooth delight bothe man and beaſt, reviveth the ſpirits, comforteth the hart, and maketh it apter to the ſervice of God.

Philo. I graunt muſick is a good gift of God, and that it delighteth bothe man and beaſt, reviveth the ſpirits, comforteth the hart, and maketh it redyer to ſerve God; and therfore did David bothe uſe muſick him ſelf, and alſo commend the uſe of it to his poſteritie (and beeing uſed to that end, for mans privat recreation, muſick is very laudable).

Muſick the good gift of God.

But beeing uſed in publique aſſemblies and private conventicles, as directories to filthie dauncing, thorow the ſweet harmonie and ſmoothe melodie therof, it eſtraungeth the mind, ſtirreth up filthie luſt, womaniſheth the minde, raviſheth the hart, enflameth concupiſence, and bringeth in uncleannes. But if muſick openly were uſed (as I have ſaid) to the praiſe and glory of God, as our fathers uſed it, and as was intended by it at the firſt, or privatly in a mans ſecret chamber or houſe, for his owne ſolace or comfort to drive away the fantaſies of idle thoughts, ſolicitude, care, ſorrowe, and ſuch other perturbations and moleſtations of

Of muſick in publike aſſemblies and conventicles.

How muſicke were tollerable and good.

the minde, the only ends wherto true muſick tends, it were very commendable and tollerable. If muſick were thus uſed it would comfort man wunderfully, and moove his hart to ſerve God the better; but beeing uſed as it is, it corrupteth good minds, maketh them womaniſh, and inclined to all kinde of whordome and miſcheef.

Spud. What ſay you, then, to muſitions and minſtrels, who live only upon the ſame art?

The ſcarſity of good muſitions and minſtrelles.

Philo. I thinke that all good minſtrelles, ſober and chaſt muſitions (ſpeking of ſuche drunken ſockets and bawdye paraſits as range the cuntryes, ryming and ſinging of uncleane, corrupt, and filthie ſongs in tavernes, ale-houſes, innes, and other publique aſſemblies,) may daunce the wild Moris thorow a needles eye. For how ſhould thei bere chaſte minds, ſeeing that their exercyſe is the pathway to all uncleanes. Their is no ſhip ſo balanced with maſſie matter, as their heads are fraught with all kind of bawdie ſongs, filthie ballads and ſcurvie rymes, ſerving for every purpoſe, and for every cumpanie.

The marchandiſe of minſtrelles and muſitions.

Who be more bawdie than they? who uncleaner than they? who more licentious and looſe minded? who more incontinent than they? and, briefely, who more inclyned to all kind of inſolencie and lewdnes than they? Wherfore, if you wold have your ſonne ſofte, womaniſh, uncleane, ſmoth mouthed, affected to bawdrie, ſcurrilitie, filthie rimes, and unſemely talking; brifly, if you wold have him, as it weare, tranſnatured into a woman, or worſe, and inclyned to all kind of whordome and abhomination, ſet him to dauncing ſchool, and to learn muſicke, and than you ſhall not faile of your purpoſe. And if you would have your daughter whooriſh, bawdie, and uncleane, and a filthie

The wickednes of muſitions and minſtrels.

ſpeaker, and ſuch like, bring her up in muſick and daunceing, and, my life for youres, you have wun the goale.

How to have children lerned in all wickedneſs.

And yet, notwithſtanding, it weare better (in reſpecte of acceptation) to be a pyper, or bawdye minſtrell than a devyne, for the one is looved for his ribauldrie, the other hated for his gravitie, wiſdome, and ſobrietie.

The ſcarcytie of divynes.

Every towne, citie, and countrey, is full of theſe minſtrelles to pype up a daunce to the devill; but of dyvines ſo few there be, as they maye hardly be ſeene.

But ſome of them will reply, and ſay, What, Sir! we have lycenſes from juſtices of peace to pype and uſe our minſtralſie to our beſt commoditie. Curſed be thoſe licences which lycenſe any man to get his lyving with the deſtruction of many thouſands.

But have you a lycence from the arch-juſtice of peace, Chriſte Jeſus? If you have ſo, you may be glad; if you have not (for the worde of God is againſt your ungodly exercyſes, and condemneth them to hell,) than may you as rogues, extravagantes, and ſtraglers from the heavenly countrey be arreſted of the high juſtice of peace, Chriſt Jeſus, and be puniſhed with eternall death, notwithſtanding your preſented licences of earthly men. Who ſhall ſtand betwixt you and the juſtice of God at the daye of judgement? Who ſhall excuſe you for drawing ſo manye thouſandes to hell? Shall the juſtices of peace? ſhall their licenſes? Oh, no; for neither ought they to graunt anye licenſes to anie to doo hurt withall; neither (if they would) ought any to take them.

Licences graunted to muſitions and minſtrels to exercyce their miſtery or facultie of miſchief.

No lycenſes do hurte withall to be graunted.

Give over, therfore, your occupations, you pypers, you fidlers, you minſtrelles, and you muſitions, you drummers, you tabretters, you fluters, and all other that wicked broode;

A caveat to muſitions, minſtrelles, and all others of that ſtampe.

for the bloode of all thoſe whome you drawe to deſtruction, thorow your provocations and intyſing allurements, ſhalbe powred uppon your heads at the day of jugdement. But hereof enough, and, perchaunce, more than will like their humour.

Philo. Is it not lawfull uppon the ſabaoth daye to playe at dice, cardes, tables, bowles, tenniſſe, and ſuch other pleaſaunt exercyſes, wherein man taketh pleaſure and delight?

Cards, Dice. Tables, Tenniſſe, Bowles, and other exercyſes uſed unlawfully in Ailgna.

Philoponus.

Exercyſes unlawfull upon the ſabaoth day.

Furta officioſa.

All wicked games uſed in Chriſtmas time.

Theſe be no ſabaothlike exercyſes for any chriſtian man to follow anye day at all, much leſſe uppon the ſabaoth daye, which the Lord wold have to be conſecrat to himſelfe, and to be ſpent in holy and godly exercyſes, according to his will. As for cards, dice, tables, bowles, tenniſſe, and ſuch like, thei are *furta officioſa*, a certen kind of ſmooth deceiptfull, and ſleightie theſte, wherby many a one is ſpoiled of all that ever he hath, ſometimes of his life withall, yea, of body and ſoul for ever. And yet (more is the pitie) theſe be the onely exercyſes uſed in every mans howſe, al the yeer thorow; but ſpecially in Chriſtimas tyme, there is nothing els uſed but cards, dice, tables, maſking, mumming, bowling, and ſuch like fooleries. And the reaſon is this: they think they have a commiſſion and prerogative that time to do what they luſt, and to folow what vanitie they will. But (alas!) do they thinke that they are priviledged at that tyme to doo evill? the holier the time is (if one time were holier than another, as it is not) the holier ought their

workes to be. Can anie time diſpenſe with them, or give them libertie to ſin? No, no: the ſoule which ſinneth ſhall dye, at what time ſo ever it offendeth. But what will thei ſay? Is it not Chriſtmas? muſt we not be mery? Truth it is, we ought, both than and at all times, to be merie in the Lord, but not otherwyſe; not to ſwill and gull more that time than any other time, not to laviſh foorth more at that time that at other times.

No tyme priviledged a man to ſinne.

But the true celebration of the feaſt of Chriſtmas is to meditat (and as it were to ruminat) uppon the incarnation and byrthe of Jeſus Chriſt, not onely at that time, but all tymes and daies of our life, and to ſhewe our ſelves thankeful to his Majeſtie for the ſame. Notwithſtanding, who is ignorant that more miſchiefe is that time committed than in all the yeere beſides? what maſking and mumming! wherby robberie, whordome, murther, and what no[t] is committed! what dicing and carding, what eating and drinking, what banqueting and feaſting is then uſed more than in all the yeere beſydes! to the great diſhonor of God, and impoveriſhing of the realme.

The true keeping of Chriſtmas.

Wickednes in Chriſtmas.

Spud. Is it not lawfull for one Chriſtian to play with another at anye kinde of game, or to winne his monie, if he can?

Philo. To play at tables, cards, dice, bowls, or the like (though a good Chriſtian man will not ſo ydely and vainely ſpend his golden dayes) one Chriſtian with another, for their privat recreations, after ſome oppreſſion of ſtudie, to drive awaye fantaſies and ſuch like, I doubt not, but that they may, uſing it moderatly, with intermiſſion and in the feare of God; but to play for lucre of gaine, and for deſire onely of his brothers ſubſtaunce (rather than for any other cauſe) it is at no hand lawfull, or to be ſuffered.

Unlawful for one Chriſtian to play with another to win his money.

For as it is not lawfull to robbe, ſteale and purloine by deceit or ſlaight, ſo is it not lawfull to get thy brothers goods from him by carding, dicing, tabling, bowling, or any other kynd of theſte, for theſe playes are no better; nay, worſer than open theft; for open theft every man can be ware of, but this being a craftie polliticke theft, and commonly don under pretence of freendſhip, few or none at all can beware of it. The commaundement ſaith, thou ſhalt not covet nor deſire any thing that belongeth to thy neighbour: now, it is manifeſt that thoſe that playe for monie, not onelye covet their brothers monie, but alſo uſe craft, falſhood and deceit to wyne the ſame.

The Apoſtle forbiddeth us to uſe deceipt in bargaining, in buying or ſelling; much leſſe than ought we to uſe deceipt in gaming.

Our Saviour Chriſt biddeth every man do to an other as he would another ſhould do unto him. Which rule, if it weare dulie obſerved, were ſufficient to withdraw men both from all kynd of gameing, but alſo from all kynd of indyrect and unjuſt dealing. For as thou woldeſt not that another man ſhould wine thy money, ſo thou oughteſt not to deſire the winning of his, for thou muſt do as thou wouldeſt be done by.

A rule to reſtraine unlawfull gameing.

Spud. If gameing for money be ſo unlawfull, wherfore are there howſes and places appointed for maintenance of the ſame?

Philo. That excuſeth not the fault, but aggravateth it rather. And truely great pitie it is, that theſe brothel howſes (for ſo I call all gaming howſes) are ſuffred as they be: for are they not the very ſeminaries and nurſeries of all kynd of abhomination, whatſoever heart can thinke, or tongue expreſſe?

Gaming howſes with their wickednes.

And therfore I marveile, that thoſe who keep and maintaine theſe gaming howſes can ever have light hearts, or once looke up towards heaven, that not onely ſuffer this manifeſt theft in their howſes (for gaming is no better) but alſo maintaine and nouriſh the ſame.

The apoſtle ſaith, Not onely they that doo evill *digni ſunt morte*, are worthie of death, but alſo *qui conſentiunt facientibus*, thoſe who conſent to them that doo it.

Call to mind, than, what evils come of this wicked exercyſe, I beſeeche you.

For doth not ſwearing, tearing, and blaſpheminge of the name of God; doth not ſtinkinge whordome, theſte, robberie, deceipt, fraude, coſenage, fighting, quareling, and ſometymes murder; doth not pride, rapine, drunkn[e]s, beggerye, and, in fine, ſhamefull end followe it, as the ſhadowe doth follow the body? wherfore I will not doubte to call theſe gaming howſes, the ſlaughter howſes, the ſhambles, or blockhowſes of the devill, wherin he butchereth Chriſten mens ſoules infinit waies, God knoweth: the Lord ſuppreſſe them!

Spud. Weare there ever anie lawes made againſt the inordinat abuſe hereof? or have the godly in any age miſliked it?

Philo. In all ages and times both the godly ſober Chriſtians have deteſted it, and holſome lawes have been promulgat againſt it. Lawes and ſanctions divulgat againſt gaming.

Octavius Auguſtus was greatly reproched of the writers of his time for his great delight in gaming, notwithſtanding his manifold vertues beſides.

Cicero objected to Marcus Antonius his often gaming, as a note of infamie unto him.

The noble Lacedemonians ſent their ambaſſadours to

The infamy purchaſed by gaming.

Corinth to conclud a peace, who coming thither, and finding the people playing at dice and cards and unthriftie games, returned back again (*infecta pace*) their peace unconcluded, ſaying it ſhould never be reported that they wold joyne in league with dice-players and gameſters.

The ſame Lacedemonians ſent to Demetrius, in deriſion of his dice playing, a paire of dice of gold. Sir Thomas Eliot (that worthie knight) in his booke of Governance aſketh, who will not think him a light man of ſmall credit, diſſolut, remiſe, and vaine, that is a dice-player or gameſter?

Publius ſaith, *Quanto peritior eſt alcator in ſua arte, tanto nequior eſt, et vita, et moribus:* how much conninger a man is in gaming and diceplaying, ſo much corrupter is he both in life and maners. Juſtinian made a lawe that none ſhould play at dice, nor cards, for no cauſe, neither privately nor openly.

Laws againſt gaming.

Alexander Severus baniſhed all gameſters out of his dominions; and if anie were found playing, their goods were confiſcat, and they counted as mad men ever after, never truſted nor eſteemed of anie.

Ludovicus ordeined that all gameſters ſhold depart his land, for feare of corrupting others.

K. Richard the Second forbad all kynd of gaming, and namely dice-playing.

Puniſhment for gaming.

K. Henrie the Fourth ordeined that every dice-player ſhould be impriſoned ſix daies for every ſeverall time he offended in gaming.

K. Edward the Fourth ordeined, who ſo kept gaming howſes ſhould ſuffer impriſonment three yeeres, and forfait xx. li. and the players to be impriſoned two yeers and forfait x. pound.

K. Henri the Seventh ordeined that every dice-player ſhould be impriſoned all a day, and the keeper of the dicing howſe to forfait for every offence vi. ſhil. viij d., and to be bound by recognizance to good behaviour. The penalty for thoſe that keep gaming howſes.

K. Henrie the Eight ordeined that every one that kept dicing houſes ſhould forfait xl ſhil., and the players to forfait vi ſhil. viij d., with many good lawes and ſanctions ſet foorth againſt this raging abuſe of gaming; which, to avoid tediouſnes I omit, beſeeching the Lord to root up and ſupplant theſe, and all other ſtumbling blocks in his church what ſo ever.

Sp. As I remember, in the catalogue of abuſes before, you ſaid, the ſabaoth day was prophaned by bearbaiting, cock-fighting, hauking, hunting, keeping of faires, courts, and markets, upon the ſaid day. Is it not lawful, than, to follow theſe exerciſes upon the ſabaoth day neither?

Beare baiting and other exercyſes, uſed unlawfully in Ailgna.

Philoponus.

Theſe hethnicall exercyſes upon the ſabaoth day, which the Lord hath conſecrat to holy uſes, for the glory of his name, and our ſpirituall comfort, are not in any reſpect tollerable, or to be ſuffered. For is not the baiting of a bear, beſides that it is a filthie, ſtinking, and lothſome game, a daungerous and perilous exercyſe? wherein a man is in daunger of his life every minut of an houre; which thing, though it weare not ſo, yet what exercyſe is this meet for any Chriſtian? What Chriſten heart can take pleaſure to ſee one poore beaſt to rent, teare, and kill another, and all

No creature to be abuſed.

for his fooliſh pleaſure? And although they be bloody beaſts to mankind, and ſeeke his deſtruction, yet we are not to abuſe them, for his ſake who made them, and whoſe creatures they are. For, notwithſtanding that they be evill to us, and thirſt after our blood, yet are they good creatures in their own nature and kind, and made to ſet foorth the glorie and magnificence of the great God, and for our uſe; and therfore for his ſake not to be abuſed. It is a [com]mon ſaying amongſt all men, borowed from the French, *Qui aime Jean, aime ſon chien;* love me, love my dog: ſo, love God, love his creatures.

God is abuſed when his creatures are miſuſed.

If any ſhould abuſe but the dog of another mans, wold not he who oweth the dog think the abuſe therof reſulteth to himſelfe? And ſhall we abuſe the creatures of God, yea, take pleaſure in abuſing them, and yet think the contumely don to them redoundeth not to him who made them? But admit it weare graunted that it weare lawfull to abuſe the good creatures of God, yet it is not lawfull for us to ſpend our golden yeers in ſuch ydle and vaine exercyſes, daylie and hourelie as we do.

Keeping of maſtyves and bandogs.

And ſome, who take themſelves for no ſmall fooles, are ſo farre affotted that they will not ſtick to keep a doſen or a ſcore of great maſtives and bandogs, to their no ſmall charges, for the maintenance of this goodly game (forſooth); and wil not make anie bones of xx. xl. c. pound at once to hazard on a bait, with feight dog, feight beare (ſay they), the devill part all! And, to be plaine, I thinke the devill is the maiſter of the game, beareward and all. A goodly paſtyme, forſoth, worthie of commendation, and wel fitting theſe gentlemen of ſuch reputation. But how muche the Lord is offended for the prophanation of his ſabaoth by ſuch un-

favorie exercyſes, his heavenly majiſtie of late hath reveiled, pouring foorth his heavie wrath, his fearfull judgements, and dreadfull vengeance uppon the beholders of theſe vanities.

A fearfull Example of God his Judgement upon the Prophaners of his Sabaoth.

Upon the 13 day of Januarie laſt, being the ſabaoth day, Anno 1583, the people, men, women, and children, both yonge and old, an infinit number flocking to theſe infamous places, where theſe wicked exercyſes are uſuallie practiſed, (for they have their courts, gardens, and yards for the ſame purpoſe) when they were all come together and mounted aloft upon their ſcaffolds and galleries, and in middeſt of al their jolytie and paſtime, all the whole building (not one ſtick ſtanding) fell down with a moſt wonderfull and feareſull confuſion; ſo that either two or three hundred men, wemen, and children (by eſtimation), wherof ſeven were killed dead, ſome were wounded, ſome lamed, and otherſome bruſed and cruſhed almoſt to the death. Some had their braines daſht out, ſome their heads all to ſquaſht, ſome their legges broken, ſome their arms, ſome their backs, ſome their ſhoulders, ſome one hurt, ſome another. So that you ſhould have hard a woful crie, even pearcing the ſkyes, parents bewayling their children, children their loving parents, wyves their husbands, and husbands their wyves, marvellous to behould! This wofull ſpectacle and heavie judgement, pitifull to heare of, but moſt ruefull to behold, did the Lord ſend down from heaven, to ſhew unto the whole world how greevouſly he is offended with thoſe that ſpend his ſabaoth

in ſuch wicked exerciſes; in the meane tyme, leaving his temple deſolat and emptie. God graunt all men may take warning hereby, to ſhun the ſame for feare of like or worſer judgement to come!

A fearfull Judgement of God, ſhewed at the Theaters.

The like judgement (almoſt) did the Lord ſhew unto them a little befor, being aſſembled at their Theaters, to ſee their bawdie enterluds and other trumperies practiſed: for he cauſed the earth mightely to shak and quaver, as though all would have fallen down; wherat the people, ſore amazed, ſome leapt down (from the top of the turrets, pinacles, and towres, wher they ſtood) to the ground; wherof ſome had their legs broke, ſome their arms, ſome their backs, ſome hurt one where, ſome another, and many ſore crushed and bruſed; but not any but they went away ſtore affraid, and wounded in conſcience. And yet can neither the one nor the other fray them from theſe diveliſh exercyſes untill the Lord conſume them all in his wrath; which God forbid! The Lord of his mercie open the eyes of the majeſtrats to pluck down theſe places of abuſe, that God may be honored and their conſciences disburthened.

A woſull ſpectacle.

Beſids theſe exerciſes, thei flock, thick and three fold, to the cockfeights, an exercyſe nothing inferiour to the reſt, wher nothing is uſed but ſwering, forſwering, deceit, fraude, colluſion, coſenage, ſcoulding, railing, convitious talking, feighting, brawling, quarrelling, drinking, whooring; and, which is worſt of all, robbing of one an other of their goods, and that not by direct, but indirect means and attempts:

Cock feighting upon the ſabaoth.

and yet to blaunch and ſet out theſe miſchiefs withall (as though they were vertues) thei have their appointed daies and ſet hours, when theſe devilries muſt be exerciſed. They have houſes erected to the purpoſe, flags and enſignes hanged out, to give notice of it to others, and proclamation goes out to proclaim the ſame, to th' end that many may come to the dedication of this ſolemne feaſt of miſchief: the Lord ſupplant them! And as for hawking and hunting upon the ſabaoth day, it is an exercyſe upon that day no leſſe unlawfull than the other; for no man ought to ſpend any day of his life, much leſſe every day in his life, as many do, in ſuch vaine and ydle paſtimes: wherfore let gentlemen take heed; for, be ſure, accounts muſt be given at the day of judgement for every minut of time, both how they have ſpent it, and in what exercyſes. And let them be ſure no more libertie is given them to miſpend an howre, or one jote of the Lord his goods, than is given to the pooreſt and meaneſt perſon that liveth upon the face of the earth. I never read of any, in the volume of the ſacred ſcripture, that was a good man and a hunter.

Appointed times for exerciſe of dyvelries.

Hawking and hunting uppon the ſabaoth.

No more libertie given to one man than another for miſpending of their goods.

Eſau was a great hunter, but a reprobat; Iſmaell a great hunter, but a miſcreant; Nemrode, a great hunter, but yet a reprobat and a veſſell of wrath. Thus I ſpeake not to condemne hawking and hunting altogether, being uſed for recreation, now and than, but againſt the continuall uſe therof daylie, hourly, weekly, yeerly, yea, all the time of their life without intermiſſion. And ſuch a felicitie have ſome in it, as they make it all their joye, beſtowing more upon hawkes and hounds, and a ſort of idle lubbers to followe them, in one yeer, than they will impart to the poore members of Chriſt Jeſus in vii yeers, peradventure, in

No good hunters in ſcripture.

Coſt beſtowed in hauks and dogges.

all the dayes of their life. So long as man in Paradice perſiſted in innocency, all beaſts what ſo ever weare obedient to him, and came and proſtrated themſelves before him; but ever ſince his fall they have fled from him, and diſobeyd him, becauſe of his ſin; that ſeeing he diſobeyed the Lord, they again diſobeied him. For ſo long as man obeied God, ſo long they obeied him, but ſo ſoone as man diſobeyed God, they diſobeyed him, and becam enemies to him; as it were, ſeeking to revenge the injurie which man had don unto God in diſobeying his lawes. Wherfore the cauſe why all beaſts do fly from us, and are become enemies to us, is our diſobedience to the Lord, which we are rather to ſorow for, than to hunt after their deaths by the ſheading of their blood.

When all beaſts weare obedient to man, and wherfore they rebell.

If neceſſitie, or want of other meats inforceth us to ſeek after their lives, it is lawfull to uſe them, in the feare of God, with thanks to his name; but for our paſtimes and vain pleaſures ſake, wee are not in any wiſe to ſpoyle or hurt them. Is he a Chriſtian man, or rather a pſeudo-Chriſtian, that delighteth in blood? Is he a Chriſtian that ſpendeth all his life in wanton pleaſures and pleſaunt delights? Is hee a Chriſtian that buieth up the corne of the poor, turning it into bread (as many doo) to feed dogs for his pleaſure? Is hee a Chriſtian that liveth to the hurt of his neighbour, in treading and breaking down his hedges, in caſting open his gates, in trampling of his corne, or otherwiſe in prejudicing him, as hunters doo? Wherfore God geve them grace to ſee to it, and to mend it betimes ere it be to late; for they know *mora trahit periculum*, delay bringeth danger. Let us not deferre to leave the evil and to doo good, leaſt the wrath of the Lord be kindled againſt us, and conſume us from the upper face of the earth.

For pleaſure ſake only, no man ought to abuſe any of the cretures of God.

Hurt by hunting to poor men.

Spud. What ſay you to keeping of markets, fayres, and courtes, and leetes upon the ſabaoth day? Think you it is not lawfull to uſe the ſame upon any day?

Not lawfull to keep courts leet, markets and fayres, on the ſabaoth day.

Philo. No truly; for can you ſerve God and the devil togither? Can wee carrie to God and ferrie to the devil? Can we ſerve two maiſters, and neither offend the one nor the other? Can wee ſerve God and mammon? Can we pleaſe God and the world bothe at one time? The Lord will not be ſerved by peecemeale; for either he will have the whole man, or elſe none: for ſaith he, "Thou ſhalt loove the Lord thy God with all thy ſoule, withall thy minde, withall thy power, withall thy ſtrength," and ſo foorth, or els with none at all. Then, ſeeing that we are to give over our ſelves wholely and totally to the ſervice of God al the daies of our life, but eſpecially uppon the ſabaoth day, being conſecrate to that end, we may not intermedle with theſe prophane exerciſes upon that day. For it is more then manifeſt that theſe fayres, markets, courtes, and leetes, upon the ſabaoth day, are not only a hinderance unto us in the true ſervice of God, and an abuſe of the ſabaoth, but alſo lead us the path way to hel. For what coſenage is not there practiſed? what falshod, deceit, and fraude is not there exerciſed? what diſſimulation in bargaining? what ſetting foorth of fucate and decevable wares is not there frequented? what lying, ſwering, forſwering, drunkennes, whordom, theft, and ſometimes murther, either there or by the way thither, is not every where uſed? In courtes and leets what envie, malice, and hatred is nooriſhed? what expoſtulation, railing, ſcoulding, perjuring, and reperjuring is maintained? what oppreſſion of the poore, what favouring the rich, what injuſtice and indirect dealing? what bribing, deceiving,

Abuſe of the ſabaoth by fayres, markets.

The evill in fayres and markets.

The evils in courtes and leets practiſed.

what polling and pilling is there practiſed? It would make a Chriſtian hart to bleed in beholding it. And yet, notwithſtanding, we muſt have goodly pageants played upon the ſabaoth day (in a wanion), becauſe there are no mo daies in the week. And heerby the ſabaoth is contaminat, Gods woord contemned, his commandements diſanulled, his ſacraments conculcate, his ordinances neglected, and, *in ſumma*, his blood trod under feet, and all miſcheef maintained. The Lord cut of theſe, with all other ſin, both from their ſoules and thy ſabaoth, that thy name may be glorified and the Church truely edified!

Spud. Is the playing at football, reding of mery bookes, and ſuch like delectations, a violation or prophanation of the ſabaoth day?

Playing at foot-ball.

Ph. Any exerciſe which withdraweth from godlines, either upon the ſabaoth or any other day els, is wicked and to be forbiden. Now, who is ſo groſly blinde, that ſeeth not that theſe aforeſaid exerciſes not only withdraw us from godlines and vertue, but alſo haile and allure us to wickednes and ſin. For as concerning football playing, I proteſt unto you it may rather be called a freendly kinde of fight, then a play or recreation; a bloody and murthering practiſe, then a ſelowly ſporte or paſtime. For dooth not every one lye in waight for his adverſarie, ſeeking to overthrowe him and to picke him on his noſe, though it be uppon hard ſtones? in ditch or dale, in valley or hil, or what place ſoever it be, hee careth not, ſo he have him down. And he that can ſerve the moſt of this faſhion, he is counted the only ſelow, and who but he? So that by this meanes ſomtimes their necks are broken, ſometimes their backs, ſometime their legs, ſometime their armes; ſometime one part

Foot-ball a freendly kind of fight.

Hurt by foot-ball playing.

thurſt out of joynt, ſometime an other; ſometime the noſes güſh out with blood, ſometime their eyes ſtart out; and ſometimes hurt in one place, ſometimes in another. But whoſoever ſcapeth away the beſt goeth not ſcotfree, but is either ſore wounded, craiſed, and bruſeed, ſo as he dyeth of it, or els ſcapeth very hardly. And no mervaile, for they have the ſleights to meet one betwixt two, to daſhe him againſt the hart with their elbowes, to hit him under the ſhort ribbes with their griped fiſts, and with their knees to catch him upon the hip, and to pick him on his neck, with a hundered ſuch murdering devices: and hereof groweth envie, malice, rancour, cholor, hatred, diſpleaſure, enmitie, and what not els: and ſometimes fighting, brawling, contention, quarrel picking, murther, homicide, and great effuſion of blood, as experience dayly teacheth.

Foot-ball playing a murthering play.

Is this murthering play, now, an exerciſe for the ſabaoth day? is this a Chriſtian dealing for one brother to mayme and hurt another, and that upon prepenſed malice, or ſet purpoſe? is this to do to another as we would wiſh another to doo to us? God make us more careful over the bodyes of our brethren!

And as for the reading of wicked bookes, they are utterly unlawfull, not onely to bee read, but once to be named; and that not (onely) upon the ſabaoth day, but alſo uppon any other day; as which tend to the diſhonour of God, depravation of good manners, and corruption of chriſtian ſoules. For as corrupt meates doo annoy the ſtomack, and infect the body, ſo the reading of wicked and ungodly bookes (which are to the minde as meat is to the body) infect the ſoule, and corrupt the minde, hailing it to diſtruction, if the great mercy of God be not preſent.

Reading of wicked bookes.

The evil comming by reding evil bookes.

And yet, notwithſtanding, whoſoever wil ſet pen to paper now a dayes, how unhoneſt ſoever, or unſeemly of chriſtian eares his argument be, is permitted to goe forward, and his work plauſibly admitted and freendly licenſed, and gladly imprinted without any prohibition or contradiction at all: wherby it is growen to this iſſue, that bookes and pamphlets of ſcurrilitie and baudrie are better eſteemed, and more vendible then the godlyeſt and ſageſt bookes that be: for if it be a godly treatiſe, reproving vice and teaching vertue, away with it! for no man (almoſt) though they make a flooriſh of vertue and godlynes, will buy it, nor (which is leſſe) ſo much as once touch it. This maketh the Bible, the bleſſed Book of God, to be ſo little eſteemed; that woorthie Booke of Martyrs, made by that famous father and excellent inſtrument in God his church, maiſter John Fox, ſo little to be accepted, and all other good books little or nothing to be reverenced; whilſt other toyes, fantaſies, and bableries, wherof the world is ful, are ſuffered to be printed. Theſe prophane ſchedules, ſacralegious libels, and hethnical pamphlets of toyes and bableries (the authors wherof may vendicate to them ſelves no ſmal commendations at the hands of the divel for inventing the ſame) corrupt mens mindes, pervert good wits, allure to baudrie, induce to whordome, ſuppreſſe vertue and erect vice: which thing how ſhould it be otherwiſe? for are they not invented and excogitat by Belzebub, written by Lucifer, licenſed by Pluto, printed by Cerberus, and ſet abroche to ſale by the infernal furies themſelves, to the poyſoning of the whole world? But let the inventors, the licenſors, the printers, and the ſellers of theſe vaine toyes, and more then hethnicall impieties, take heed; for the blood of all thoſe which periſh, or take hurt

thorow theſe wicked bookes, ſhalbe powred upon their heads at the day of judgement, and be requited at their hands.

Spud. I pray you how might all theſe enormities and abuſes be reformed? For it is to ſmall purpoſe to ſhew the abuſes, except you ſhewe withall how they might be reformed.

Philo. By putting in practice and executing thoſe good lawes, wholſome ſanctions, and godly ſtatutes, which have beene heretofore, and daily are, ſet foorth and eſtabliſhed, as God be thanked, they are manie. The want of due execution wherof is the cauſe of all theſe miſchiefs, which both rage and raigne amongſt us.

Spud. What is the cauſe why theſe lawes are not executed, as they ought to be?

Philo. Truely, I cannot tell, excepte it be thorow the negligence and contempt of the inferiour magiſtrates. Or els, perhaps (which thing happeneth now and than), for money they are bought out, disfranchiſed and diſpenſed withall; for, as the ſaying is, *quid non pecunia poteſt*: what is it but money will bring to paſſe? And yet, notwithſtanding, ſhall it be don inviſibly in a clowde (under *benedicite* I ſpeak it) the prince being borne in hand that the ſame are dalie executed. This fault is the corruption of thoſe that are put in truſt to ſee them executed, as I have tould you, and (notwithſtanding) do not.

Spud. This is a great corruption and abuſe, doubtles, and worthie of great puniſhment.

Ph. It is ſo truely; for if they be good lawes, tending to the glorie of God, the publique weale of the cuntry and correction of vices, it is great pytie that money ſhould buy them out. For what is that els, but to ſell vertue for lucre,

godlynes for droſſe, yea, mens ſoules for corruptible money? Therfore, thoſe that ſell them are not onely traitors to God, to their prince and countrey, but are alſo the devils marchants, and ferrie the bodies and ſoules of Chriſtians, as it were, in Charons boate to the Stigian flood of Hell, burning with fire and brimſtone for ever.

And thoſe that buy them are traitors to God, their prince, and countrey alſo.

For if the lawes were at the firſt good (as, God be praiſed, al the lawes in Ailgna be), why ſhould they be ſuppreſſed for money? and if they were evill, why were they divulged, but had rather beene buried in the wombe of their mother before th[e]y had ever ſeene the light.

And why were lawes inſtituted, but to be executed? Els, it were as good to have no lawes at all (the people lyving orderly) as to have good lawes, and them not executed.

The prince ordeining a law may lawfully repeale and adnull the ſame againe, upon ſpeciall cauſes and conſiderations, but no inferiour magiſtrat or ſubjecte what ſo ever may ſtop the courſe of any lawe made by the prince without daunger of damnation to his owne ſoule, as the Word of God beareth witneſſe.

And therfore, woe be to thoſe men that will not execut the ſentence of the lawe (being ſo godly and chriſtian as they be in Ailgna) upon malefactors and offenders!

Verely they are as guiltie of their blood before God, as ever was Judas of the death of Chriſte Jeſus.

Spud. Seeing it is ſo that al fleſh hath corrupted his way before the face of God, and that there is ſuch abhomination amongeſt them, I am perſwaded the daye of judgement is not farre of; for when iniquity ſhall have filled up his

meaſure, than ſhall the end of all appeare, as Chriſt witneſſeth in his Evangelie.

Philo. The day of the Lord cannot be farre of, that is moſt certen; for what wonderfull portents, ſtrang miracles, fearful ſignes, and dreadfull judgements hath he ſente of late daies, as preachers and fortellers of his wrath, due unto us for our impenitence and wickednes of life. Hath he not cauſed the earth to tremble and quake? the ſame earth to remoove from place to place? the ſeas and waters to roare, ſwell, and bruſt out, and overflow their bankes to the deſtruction of many thouſands? hath he not cauſed the elements and ſkyes to ſend foorth flaſhing fire? to raine downe wheat, a wonderfull thing as ever was heard, and the like? hath he not cauſed wonderfull eclypſes in the ſunne and moon, with moſt dreadfull conjunctions of ſtarres and planets, as the like this thouſand yeeres hath not been heard of? have not the clowdes diſtilled downe aboundance of rayne and ſhowres, with all kinde of unſeaſonable wether, to the deſtroying (almoſt) of al thinges uppon the earth? have we not ſeene commets, blaſing ſtarres, firie drakes, men fighting in the ayre, moſt fearfully to behold? hath not dame Nature her ſelfe denied unto us her operation in ſending foorth abortives, untimely births, ugglefome monſters and fearfull miſhapen creatures, both in man and beaſt? So that it ſeemeth all the creatures of God are angrie with us, and threaten us with deſtruction, and yet we are nothing at all amended (alas) that ſhal become of us! Remember we not there is a God that ſhal judge us righteouſly? that there is a Devill who ſhall torment us after this lyfe unſpeakably, if we repent not? At that day the wicked ſhall find that there is a material hell, a place of all kinds

of tortures, wherein they ſhal be puniſhed in fire and brimſtone amongeſt the terrible company of ugglefome Devills, world without end, how light ſo ever they make account of it in this world.

For ſome ſuch there be that, when they heare mention of hell, or of the paines therof in the other world, they make a mocke at it, thinking they be but metaphoricall ſpeaches, onely ſpoken to terrifie us withall, not otherwyſe. But certen it is, as there is a God that will reward his children, ſo there is a Devill that will remunerat his ſervaunts; and as there is a Heaven, a materiall place of perfect joye prepared for the godly, ſo there is a Hell, a materiall place of puniſhment for the wicked and reprobat, prepared for the Devil and his angels, or els the word of God is in no wyſe to be credited; which blaſphemie once to think God keep all his children from!

Spud. But they will eaſily avoid this; for they ſay it is writ, at what time ſo ever a ſinner doth repent him of his ſinne, I wil put all his ſin out of my remembrance, ſaith the Lord. So that, if they maye have three words at the laſt, they will wiſh no more. What think you of theſe felowes?

Philo. I think them no men, but devills; no Chriſtians, but worſe than Tartarians, and more to be avoided than the poiſon of a ſerpent; for the one ſlayeth but the body, but the other both body and ſoul for ever. Wherfore let every good chriſten man take heed of them, and avoid them; for it is truely ſaid *cum bonis bonus eris, et cum perverſis perverteris:* with the good thou ſhall learne good, but with the wicked thou ſhall be perverted.

Spud. Do you think, than, that that cannot be a true repentance, which is deferred to the laſt gaſpe?

Ph. No, truely; for true repentance muſt ſpring out of a lyvelie faith, with an inward lothing, hating, and deteſting of ſinne. But this deferred repentance ſpringeth not of faith, but rather of the feare of death, which he ſeeth imminent before his eyes, of the grief and tedioufnes of paine, of the horror of hell, and feare of God his inevitable judgement, which he knoweth now he muſt needs abyde. And therfore this can be no true repentance; for there is two maner of repentances, the one a true repentance to life, the other a falſe repentance to death. As we maye ſee by Judas, who is ſaid to have repented, and, which is more, to have confeſſed his faulte, and, which is moſt of all, to have made reſtitution, and yet was it a falſe repentance. And why? becauſe it ſprang not out of true faith, but as before.

Peter repented and weept bitterly, and was ſaved therby, though he neither made confeſſion nor ſatisfaction; and why? Becauſe it ſprang of a true and lyvely faith. So theſe ſelowes may ſay they repent, but except it be a true repentance, ſpringing of faith, it can ſerve them no more to life, than the pretended repentance of Judas did ſerve him to ſalvation.

Let them beware, for Cain repented, yet is he condemned. Eſau did repent, yet is he condemned; Antiochus did repent, yet is he condemned; Judas did repent, yet is he condemned, with infinite moe. And why ſo? Becauſe their prolonged repentance ſprange not of faith, &c.

Thus they may ſee, that everie light affection is no true repentance, and that it is not ynough to ſay at the laſt, I repent, I repent; for unles it be a true repentance indeed, it is worth nothing. But, indeed, if it weare ſo that man had

liberum arbitrium, free wil of himſelf to repent truely when he wold, and that God promiſed in his word to accept of that repentance, it weare another matter. But repentance is *donum Dei*, the gifte of God, *de ſurſum veniens a patre luminum*, comming from above from the Father of light, and therfore it is not in our powers to repent when we will. It is the Lord that giveth the gift, when, where, and to whom it pleaſeth him; and of him are we to crave it inceſſantly by faithfull prayer, and not otherwiſe to preſume of our repentance, when, indeed, we have nothing leſſe than a true repentance.

Spud. Than, thus much I gather by your words, that as a true repentance (which is a certen inward grief and ſorrow of the heart, conceived for our ſinnes, with a hatred and lothing of the ſame) [f]erveth to ſalvation thorow the mercie of God in Chriſt, ſo, fained repentance ſaveth not from perdition. And, therfore, we muſt repent dayly and howrely, and not deferre our repentaunce to the laſt gaſpe, as many doo, than which nothing is more perilous.

Philo. True, it is; for may not he be called a great foole, that by deferring and prolonging of repentance to the laſt caſt (as they ſay) will hazard his body and ſoule to eternall damnation for ever? Wheras, by daily repentaunce, he maye aſſure him ſelfe both of the favour of God, and life everlaſting (by faith) in the mercy of God, thorow the moſt precious blood of his deare Sonne, Jeſus Chriſt, our alone Saviour and Redemer, to whome be praiſe for ever!

All things are vaine and vanitie itſelfe.

Spud. Now muſt I needs ſay, as the wyſe king Salomon ſaid, all things are vaine and tranſitorie, and nothing is permanent under the ſonne: the workes of men are unperfect

and lead to deſtruction, their exercyſes are vaine and wicked altogether.

Wherfore I, ſetting apart all the vanities of this lyfe, will from hencefoorth conſecrate my ſelfe to the ſervice of my God, and to follow him in his woord, which onely is permanent and leadeth unto life.

And I moſt hartelie thanke the Lord God for your good company this day, and for your grave inſtructions; promiſing, by the aſſiſtance of God his grace, to followe and obey them to my poſſible power all the daies of my life.

Philo. God give you grace ſo to do, and every Chriſten man els, and to avoid all the vanities and deceivable pleaſures of this life; for certenly they tread the path to eternal deſtruction, both of body and ſoule for ever, to as many as obey them.

The joyes of this life tread the path to death.

For it is unpoſſible to wallowe in the delights and pleaſures of this world, and to lyve in joy for ever in the kingdom of heaven. And thus we, having ſpent the daye, and alſo conſummate our jorney, we muſt now depart, beſeaching God that we may both meete againe in the kingdome of Heaven, there to raigne and lyve with him for ever, through Jeſus Chriſte our Lorde; to whome, with the Father and the holy Spirit, be all honour and glorie for ever more. Amen.

FINIS.

FAULTS ESCAPED IN PRINTING.

Letter	Page	Line	Fault	Correction
In B	vij	6	the in Lord	in the Lord
In B	xj	5	what is ther	whatthingisthere
In D	xj	3	*initimur*	*nitimur*
In D	xiiij	9	*tantæ meriades*	*tantæque meryades*
In D	xv	16	fupplyed	applyed
In F	i	19	read thus:	

Spud. I pray you ſhew me the opinions of the Fathers, concerning this coloring of faces.

In F	ix	3	Antiquities	Antiques
In F	xvj	5	peſterning	peſtering
In I	iij	26	refug meat	refuſe meate
In I	iij	27	patrings	parings
In I	viij	16	*appetitum*	*appetitui*